THE

CHRISTIAN ADVOCATE.

MAY, 1831.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LVI.

We now proceed to the consideration of the tenth commandment, which is thus expressed—"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's." This commandment requires "full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his;" and it forbids "all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections toward any thing that is his."

You are aware, I suppose, that as the Papists dispense with the second commandment, because it manifestly prohibits their use of images; so, to keep up the number *ten*, they divide the one now before us,—taking the first clause, "Thou shalt not covet thy neighbour's wife," for the ninth commandment, and the remaining clauses for the tenth. To justify this, they say that the first clause of this precept relates to *property*, or *interest;* and the rest to *pleasure* or *gratification.* But besides the absurdity of such a distinction, in regard to one and the same sinful emotion—that of coveting—the thing asserted is not true in fact; for the ox and the ass of our neighbour, to say nothing of his servants, are as much parts of his property as his house. Besides, it is evident, beyond reasonable controversy, that the inspired lawgiver did not intend that this precept should be thus divided, because the two first clauses, which furnish the whole ground of the distinction contended for, are used interchangeably by himself, in two places, in which this precept is recorded. In Exodus, xx. 21, the commandment begins with the words, "Thou shalt not covet thy neighbour's house;" but when Moses recites the decalogue to the children of his people, on the borders of the promised land, [Deut. v. 21,] he introduces the tenth precept thus—"Neither shalt thou desire thy neighbour's wife," and then goes on with the other parts, which chiefly relate to property. In truth, this Popish distinction is so absurd, that it is scarcely worthy of serious confutation.

A point far more worthy of attention is, to ascertain why this commandment was given at all; since the whole of the decalogue relates, not merely to outward actions, but in every precept, is spiritual in its nature and extent, reaching to "the thoughts and in-

tents of the heart;" and the eighth commandment, when thus viewed, would seem to prohibit that coveting of our neighbour's property, from which actual theft and all similar enormities proceed. In other words, when viewed spiritually, how does the tenth commandment differ from the eighth? The learned and eminent Pictêt, one of the successors of Calvin before the Genevan school became corrupt, has gone at some length into this subject, thinking, as I certainly do, that it is one of great importance. I will give you the substance of what he says, on the inquiry specified.* In order, he states, to set the matter in its proper light, we should observe, 1. That in relation to every action,

* There is a real difficulty in explaining this commandment perspicuously, from the fact that the English verb, *to covet*, used in the prohibition, does not convey at once, the true meaning of the precept. The original word חמד (hamed), by the consent of all the Lexicographers, and by its manifest and frequent use in the Hebrew Scriptures, signifies *to desire earnestly, lust after, take pleasure in, delight in, covet.* This word is, in the Septuagint, translated by the Greek verb επιθυμεω (epithumeo), which signifies *to desire, long for, or lust after*, both in a good sense and a bad one; for to *lust after* or *against*, is sometimes taken in a good sense, as Gal. v. 17, the Spirit "lusteth against the flesh." From the verb επιθυμεω, is derived the noun επιθυμια, which strictly signifies *any desire of the mind*, either good or bad; for both the verb and the noun have their origin from θυμος (thumos), the mind. Now these two words επιθυμεω and επιθυμια—the former used sixteen times in the New Testament, and the latter no less than thirty-eight times—are, in the common version, translated in three or four different ways; and we will not say that, in any instance, the translation is a bad one; because the translators have manifestly sought to characterize the *mental affection*, when evil, by some *single term*, denoting a *bad affection*, which could scarcely have been done, if they had kept, as the original does, to the use of two terms only. The verb επιθυμεω, is five times translated *to desire;* five or six times *to lust*, or *to lust after;* not more than twice, or thrice, *to covet;* and once it is translated *he would fain;*—"he would fain (επιθυμει, epithumei,) have filled his belly with the husks which the swine did eat." The noun επιθυμια, is between thirty and forty times translated *lust;* three times *desire;* and three times *concupiscence;* and not in a single instance is it translated *covetousness.* The original word for covetousness, which is pretty frequently used, is always πλεονεξια (pleonexia); and there is one remarkable text which shows clearly, that επιθυμια and πλεονεξία, do not, at least always, denote the same, but different affections of the mind. It is Coloss. iii. 5, "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affections, evil concupiscence (επιθυμιαν κακην epithumian kakeen), and covetousness, (την πλεονεξιαν teen pleonexian), which is idolatry." Here επιθυμια and πλεονεξια are placed together as distinct items in the enumeration of vices: there is therefore a difference in their meaning. To translate επιθυμιαν κακην, evil concupiscence, must be regarded as a *pleonasm*, and perhaps was intended to be so, because *concupiscence*, by itself, signifies an evil desire; the real meaning of επιθυμια κακη is *evil desire*, generally, in regard to any object whatever; and thus it is distinct from πλεονεξια, *covetousness*, which is specifick, relating only to an unlawful desire of property.

We may now ascertain what is the true import of the verb rendered *covet*, in the tenth commandment. As we have shown above, it primarily denotes, both in Hebrew and Greek, *to desire*, or *earnestly to desire*, and nothing more. But the desires of the soul, even earnest desires, are not necessarily sinful. The desires of the human soul are its moving springs; without them, man would make no improvement, if indeed he could even continue his existence. It is not unlawful for me even to desire the property of my neighbour, provided he is willing to sell it, and I am willing to give him what he asks for it. Without something of this kind, no fair bargain is ever made. Now, as the tenth commandment is expressed in the *prohibitory* form, it must relate to an *evil desire*. To *indulge an evil desire* towards any thing that belongs to my neighbour, whether it relate to his house, his wife, his servants, his cattle,—THIS it is to *covet* them, in the sense in which this word must be taken in this commandment. The *evil desire*, in order to be sinful, need not proceed to the length that it did in the case of Ahab, in relation to Naboth's vineyard; or in that of Herod, in regard to the wife of his brother Philip. Nay, such sins

there is the *external act*, the *resolution* on which it depends, and the *inclination* or disposition of the mind, which precedes the resolution or determination to act. Now God, in the other commandments, forbids bad actions, and the resolutions, on which they depend, but in the tenth commandment he condemns the very *inclinations*, which precede bad resolutions. 2. We should farther consider, that there are *three sorts* of inclinations, or *thoughts*, which precede the resolution to sin. There are thoughts, which as soon as they occur to our minds, are rejected with horror, so that they make no abiding impression on the soul. The mere occurrence of these thoughts is not sinful. But there are others which make a longer stay in the soul, and which afford it some degree of pleasure, although in the end they are rejected. Now here are the *inclinations*, or *feelings*, or *emotions*, which the law of God condemns in this commandment. There are still others, which, as it were, take up their abode in the soul, and obtain the full consent and approbation of the will; and these are the thoughts which the divine law condemns in the other commandments.

We ought not to doubt that the very *inclinations*, or motions of the mind towards evil, of which we have spoken, are sinful, since the law of God, in this commandment, condemns them. If we might *covet* (that is, have lascivious inclinations towards) our neighbour's wife, without criminality, although the law says, "thou shalt not covet," we might also have murderous inclinations without sin, which will scarcely be denied to be a violation of the law, which says, "thou shalt not kill." The Scripture says expressly, "Cursed is every one who continueth not in all things written in the book of the law to do them." But "Thou shalt not covet," is one of the things written in the book of the law. It follows therefore, that the man who violates this commandment is subject to a curse, and consequently that he sins. St. Paul, moreover, in the vii. chap. of his Epistle to the Romans, more than once, calls coveting a sin. Is it objected, that in the first verse of the following chapter he says, "There is therefore now no condemnation to them that are in Christ Jesus?" I answer, that it is true, nevertheless, that there is in those of whom this is said, a *subject* of condemnation; but God pardons their sin for his Son's sake. Some also object the passage of St. James, who says, "when lust hath conceived it bringeth forth sin," from which they infer, that lust itself is not a sin. I reply, that it only follows that lust is a sin distinct from that which it brings forth; and as a mother is always of the same nature with her child, so nothing hinders, that lust should be a sin, as well as that its fruit should be one. Since, indeed, every thing begets its like, we have much reason to conclude that lust is a sin, inasmuch as it conceives and brings forth sin. It

as theirs, are not those which are contemplated in this commandment. It not only does not contemplate a *wicked act*, but it does not refer to a *formed purpose*, resolution, or determination to act wickedly. It specifically refers to a sin short of all these. Its specifick prohibition is of those *desires*, *feelings*, *motions* or *dispositions* toward evil, which are so resisted as not to produce even a real *purpose*, or a distinct determination to commit a wicked act, and yet are in their *very nature* sinful—abhorent to that God, who searches the heart, and "who is of purer eyes than to behold evil." It is in this view of the tenth commandment—the only just one, it is verily believed—that the discussion in the lecture is conducted. The subject could not there be so well treated in a critical way, as in a note; and this note has therefore been added. The verbal criticism it contains seemed necessary. It may be useful to some of our readers, and can do injury to no one.

is clear that by the *sin* which coveting brings forth, we are to understand those wicked works which proceed from this source; and that it is the design of the apostle to show in a few words, the progress of iniquity.

It has been said, that it is not in the power of the holiest of men, to prevent the motions of covetousness, and therefore that covetousness is not a sin. I answer,—1. That those who maintain that covetousness is not a sin in *believers*, because they have not power to avoid it, cannot deny that it is still far less in the power of *unbelievers* to avoid it. 2. That the reason alleged in the objection, only proves that the holiest of men are not perfectly renewed in the present life, and therefore that they still sin; but not that covetousness is not a sin. 3. If the objection were well founded, we might, for the same reason say, that a man who, by long practice, had contracted an inveterate habitude of committing a particular crime, would thenceforward not sin at all in committing it.

Thus you perceive, my dear youth, that the doctrine of this sound and eminent theologian is, that all those evil propensities, inclinations, dispositions, thoughts and desires, which exist, or spring up in the mind, but which meet with so much resistance from better principles, that they do not result in actual choice, or effective resolution to do evil—that *these* are the precise object of prohibition in this tenth commandment; making it to differ from, and constituting the whole difference between, what is forbidden in this commandment, and in the other precepts of the decalogue. On this account, I have thought it right to lay before you so full an explanation of the subject. I confess I had also another reason. I have made it a point in all these lectures, to endeavour to guard you specially against the errors and false principles which are current, or in danger of becoming popular, in the day in which we live. Now we have had a new theory on "the nature of sin," lately broached in this country, which teaches that "sin, in every form and instance, is reducible to the act of a moral agent, in which he violates a known rule of duty;" or in another form of expressing it, that "there can be no sin but what consists in voluntary action;" or still in another form, that "all sin consists in man's own act of choice." Now if this theory be true, there was, it seems to me, no necessity whatever for the tenth commandment; not at least, if the exposition given of its real and exclusive meaning by Pictêt, and by all other sound and orthodox divines, be just. They say it relates only to those sins which never reach to a real choice of the will, or an effective resolution to do evil. With this our catechism, you will observe, exactly corresponds, declaring that it forbids "*all inordinate motions or affections* towards any thing that is our neighbour's." But the new theory says, there are no such sins,—that there is not, and cannot be, any sin, antecedent to "the act of a moral agent—to voluntary action—to a man's own act of choice." Alas! and what then did the Apostle Paul mean by "the law in his members, warring against the law of his mind?" What in saying, "when I would do good, evil is present with me?" What, in a word, when he wrote the whole latter part of the vii. chapter of the epistle to the Romans? which extorted from him the pathetick exclamation of the 24th verse, "O wretched man that I am, who shall deliver me from the body of this death?" The apostle himself, in the 7th and 8th verses, and a few that follow them, explains the true import of the remarkable passage of scripture which

closes this chapter of his epistle. "Nay," says he, "I had not known sin but by the law; for I had not known lust, except the law had said, thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." Here the original words, rendered in our translation *lust*, *covet*, and *concupiscence*, are all the same; except that one is a verb, from which the two which are nouns are derived: so that the literal—I do not say the better rendering of the passage, would be, "I had not known coveting, except the law had said thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of coveting." Read, at your leisure, the excellent commentary of Scott on this passage. I have used it to show what the apostle understands by *coveting*, which does not so fully appear in the common translation; and especially to show that it was under the influence of the new light, let in on his mind by the regenerating grace of God, that he came to be sensible of those *evil thoughts, propensities, desires*, and *emotions* called *coveting*, which he had never noticed in his unconverted state; but which he now clearly perceived, and which produced the sore conflict that he afterwards describes and bewails. These inclinations and tendencies to a violation of the divine law, were all *sinful*, although he did not deliberately approve of one of them; nay, although his will and choice resisted them continually, so that he could say, "I delight in the law of God after the inner man." Yes, my young friends, let false metaphysicks teach as they may, the exercised practical Christian has his greatest trial, as the apostle had, in contending against those corrupt propensities and workings of his partially sanctified heart, in which the violations of this tenth commandment essentially consist, but which, by the grace of God, do not, as a habit, so prevail as to obtain the choice of his will to sin, or an effective resolution to transgress. When they, occasionally, reach to this awful extent, it is only by deep and sore repentance, and a special application to the blood of cleansing, that he gets back to his better state. Therefore, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

(*To be continued.*)

WITHERSPOON ON REGENERATION.

(*Continued from page* 175.)

But, "Pause a little, my soul," saith the convinced sinner, "what tidings are here?" What saith the scripture, "Who shall lay any thing to the charge of God's elect? Unanswerable indeed! Happy, happy, thrice happy they, who are the objects of God's everlasting, distinguishing and electing love. But how can I be sure that this includes, or rather does not exclude me? Can I ever hope to read my name written in the Lamb's book of life?" No. But when you confess you cannot read any thing there in your favour, who hath authorized you to suppose any thing there to your prejudice? Secret things belong only to God. We are not permitted to search, and we are not able to comprehend or explain, the infinite depth of the divine councils. But do not things that are revealed belong to us? And how shall we presume to set at variance the secret and revealed will of God? Is not the commission sufficiently extensive? "And he said unto them, go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned."* Is not the call unlimit-

* Mark xvi. 15, 16.

ed and universal? "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."* "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."† "And in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."‡

Can you then entertain any doubt of the call reaching to you, or question your title to rest upon this rock of ages? Behold, we preach unto you Christ crucified; a despised Saviour indeed—"to the Jews a stumbling-block, and to the Greeks foolishness;" but the "power of God, and the wisdom of God for salvation to every one that believeth." There is no guilt so deep, but this precious blood will wash it out. No gift so great, but infinite merit is sufficient to procure it. No nature so polluted, but infinite power is sufficient to renew it. Shall we then any more withhold our approbation, or refuse our consent? Shall not every sinner, burdened with a sense of guilt or danger, intimate his compliance and urge his claim, and say, "Thanks, thanks be to God for his unspeakable gift.—It is salvation by the death of Christ, and therefore becoming a holy and a jealous God, with whom evil cannot dwell. It is the same unchangeable God, who enacted the holy law, and who publishes this glorious gospel.—It is salvation by grace, otherwise no child of Adam could have had any claim; and it is meet that the lofty looks of man should be humbled, and the Lord alone exalted in that day.—It is salvation to the chief of sinners: I am the man. I hear my character clearly described in the word of God. I can read my name in the general and gracious invitation. I will accept of the offer, I will receive and embrace this blessed Saviour as my Lord and my God, as my life and my all."

Once more, perhaps the believer is still staggered, and his faith begins to fail. Astonished at the greatness of the mercy, "he believeth not for joy, and wondereth." He is ready to say, "Might I but hold fast this beginning of my confidence, I would not envy the greatest monarch on earth his throne, his purple, or his sceptre, but would sing the new song put into my mouth, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, to him be glory and dominion for ever and ever.' But alas! are not all the promises of salvation only in favour of them that believe? Here then the conclusion may fail. I am sensible of a lamentable weakness and backwardness of mind; and whilst I think I have no doubt of any of the truths of God, I greatly distrust the reality of my own consent and compliance with his will." Do you then really give credit to all the truths of God respecting your own lost condition, and the only way of deliverance from it? May the Lord himself increase your faith; for if it be so indeed, you are happy and safe. These truths, these alone, are the sure foundation of hope. I am afraid we have all too strong a tendency to look for some encouraging qualification in ourselves, on which we might more securely rest. What is faith? Is it any more than receiving the record which God hath given of his Son, believing the testimony of the Amen, the true and faithful witness? Is not your peace and reconciliation with God, and the sanctification of your natures, expressly provided for in the all-sufficiency of Christ, and to him you are assured that you must be indebted for both? What standeth in the way of your comfort then, but either that you do not give cre-

* Matth. xi. 28. † John vi. 35.
‡ John vii. 37.

dit to the promise he hath made, or that you are not willing that he should do it for you? and this I acknowledge is both unbelief and impenitence.

Complain therefore no more, that you are afraid of yourselves, whilst yet you pretend to have the highest esteem of the blessings of redemption; on the contrary, say unto God in a thankful frame of spirit, "Glory to God in the highest, on earth peace, and good-will towards men. I praise thee for this message of peace. I think I see, in some measure, its necessity, truth and beauty. I see it, I trust to such a degree, that it is the sole foundation of my hope. I renounce every other claim; nay, I abhor the thoughts of any other claim: yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* It grieves me that there is such a backwardness in me to give glory to thy name, and to be indebted to the riches of thy grace. Subdue my obstinacy, and rule by thine own power. Lord, I believe, help thou mine unbelief."

How the Believer recovers Peace of Conscience.

We have now seen in what way the believer is reconciled to God, and delivered from condemnation. It will not be improper, however. also to consider how he recovers peace of conscience, and how his heart and life are governed in his after walk. This will serve more fully to illustrate the influence and operation of the truths of the gospel. There is even a necessity for doing so on two different accounts: 1. That, as has been shown above at considerable length, every true penitent is deeply and inwardly sensible of the evil of sin in itself. He is not merely afraid of wrath, but sees the impurity and pollution of his own heart. Supposing, therefore, will the intelligent reader say, this great distinction thoroughly established, his relief is but half accomplished. There may be no more condemnation for him in the law of God, for the breach of which satisfaction has been made and accepted: but he is only so much the more liable to the condemnation of his own conscience. He must still suffer the reproaches and challenges of his own mind, which make so great a part of the misery of a guilty state.

This receives additional strength, from a second consideration, that as he is justified by faith, he hath peace only through the blood of Christ. This is not from himself, and may be thought to leave him, so to speak, in point of state and character, in point of pollution and defilement, just as before; nay, the extraordinary, unsolicited, undeserved grace of God, may be thought to increase his self-condemnation, and set the malignity of his rebellion in the strongest light. And indeed, so far this is true, that the free grace of God was intended, and does serve, to produce a growing humiliation of mind and self-abasement, as well as an admiration of the love of God in Christ Jesus. As the tenderness of a parent is an image which God hath very frequently made use of, to shadow forth his own infinite compassion, I will borrow from it an illustration of the two remarks just now made. Suppose any child has offended a parent by a gross instance of undutiful behaviour, for which he hath been severely reproved, and for some time kept at a distance: if the parent forgives him, and receives him again into his favour, does not his being thus freed from the fear

* Phil. iii. 8.

of suffering, leave full room for his concern at the offence? And does not a sense of his father's love melt his heart more for having grieved such a parent, than any terror upon his mind for the punishment of the crime? He is immediately covered with confusion; and if there be in him any spark of ingenuity, he is no sooner forgiven of his father, than the tide of his affections returns back with full force, and he can hardly forgive himself.

But notwithstanding this, as Christ, by his sufferings and death, delivered us from the wrath to come, so by the shedding of his precious blood, the heart is also, as the scripture expresses it, sprinkled from an evil conscience. On this important subject, which leads us to the great principles of the spiritual life, the following particulars are recommended to the serious attention of the reader.

1. Through Jesus Christ, and the whole of his undertaking as Mediator of the new covenant, the glory and honour of God is most admirably promoted, and a perfect reparation made to his holy law which had been broken. This must needs be highly pleasing to every convinced sinner. As the justice of God is thereby satisfied, so conscience, which is God's vicegerent, and as it were pleads his cause, is satisfied by the same means. The ground of a sinner's dissatisfaction with himself, is the dishonour done to God. Must it not, therefore, please and satisfy him to see this dishonour so perfectly removed, and so much of the divine glory shining in the work of redemption. All the divine perfections appear there with distinguished lustre; and must not this be highly refreshing to the pardoned criminal? the very holiness and justice of God, which before were terrible to him, are now amiable. He also contemplates and adores the divine wisdom, as it is to be seen in the cross of Christ. We are told, that even the celestial hosts have new discoveries of the wisdom of God in this great design of providence. "To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God."* How much more must the interested believer, with peculiar complacency, approve and adore it? But, above all, if that love and mercy which reigns through the whole is glorious to God, must it not be delightful to the Christian? God is love; and his tender mercies are over all his other works; but creating and preserving goodness are shaded and eclipsed by redeeming love. It is the theme of the praises of heaven, where Christ, as the object of worship, is represented as appearing "like a Lamb that had been slain."

2. Believers have peace of conscience through Christ, as their redemption through his blood serves for their own humiliation and self-abasement, for the manifestation of the evil of sin, and the vileness and unworthiness of the sinner. Nothing could be so well contrived as the doctrine of the cross, in its purity and simplicity, to stain the pride of all human glory. We are particularly called to deny ourselves, and to derive our worth and strength from our Redeemer, in whom "it hath pleased the Father, that all fulness should dwell," and from whose fulness all his disciples must "receive, and grace for grace." No hope of mercy but through him. "I am the way, and the truth, and the life: no man cometh unto the Father but by me."† "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."‡ No access to the throne of grace or acceptance in worship, but through him: in whom we have access with boldness and confidence, through the faith of him.§ And whatsoever ye

* Eph. iii. 10. † John xiv. 6.
‡ Acts iv. 12. § Eph. iii. 12.

do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."* No hope of stability in duty, of usefulness, or holiness of conversation, but by the continued exercise of faith in him. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."†

Hard sayings and humbling doctrine indeed! But this is appeasing to the conscience; for as conscience condemns us as guilty and undeserving, this condemnation is ratified in every particular by the gospel. These very circumstances in this doctrine, which provoke the hatred, or invite the contempt of worldly men, do but so much the more endear it to the convinced soul; and he says from the heart, "It is highly just and reasonable that God alone should be exalted, and that he, through our Redeemer, should have the whole praise of our recovery and salvation." Agreeably to this it will be found, that the apostles, in celebrating the grace of God, seldom omit an express condemnation of themselves, and a renunciation of all merit of their own, which indeed in every passage on this subject is manifestly implied: "For by grace ye are saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."‡ Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."*

3. Believers have peace from the challenges of an evil conscience, through Christ, as they have an absolute assurance of being delivered from the power of sin, and effectually enabled to glorify him with their souls and with their bodies, which are his. This must be the most earnest desire of every convinced sinner. He breathes after deliverance from the bondage of sin: the more he hath felt the weight of his chains, the more he longs to be free. This is inseparable from genuine convictions, on the principles above laid down. How much must it contribute to compose the conscience, to know that this desire shall certainly be accomplished? However much cause he may have to condemn himself for his past provocations, or to dread the weakness of his own resolutions of future amendment, he knows and trusts in the power of his Redeemer. He knows that henceforth he shall not serve sin, that its dominion shall be gradually broken through life, and entirely destroyed at death. As the end of Christ's coming was to glorify his heavenly Father, he knows that the glory of God cannot be promoted by leaving the sinner under the bondage of corruption, and therefore that he shall be purified, and made meet to be a "partaker of the inheritance of the saints in light."

If we look with care and attention into the New Testament, we shall perceive that there is a close and mutual connexion between our justification and sanctification, and that both are represented as the fruit of our Redeemer's purchase: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit: for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death: for what the

* Col. iii. 17. † John xv. 4, 5.
‡ Eph. ii. 8, 9, 10.
* Eph. iii. 7, 8.

law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."* All the blessings of salvation are represented as following one another in a continued chain or series, not one link of which can possibly be broken: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."† There is a cleansing and purifying virtue in the blood of Christ, as well as an infinite value in the way of purchase and atonement: "For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"‡

None but real Christians, exercised in the spiritual life, know the value or necessity of the promises of strength and assistance contained in the scriptures. The glory of their Redeemer's person, spoken of in so magnificent terms, both in the Old Testament and the New, is surveyed by them with the most exquisite delight. The power and efficacy of his administration is, to them, a source of unspeakable comfort. Under him, as the Captain of their salvation, they "display their banners," and go forth with undaunted courage to meet every opposing enemy, believing that they shall be "more than conquerors through him that loved them." Among many others, see the two following passages: "O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah, behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*—Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right-hand of my righteousness. Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee, shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee, shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right-hand, saying unto thee, Fear not, I will help thee."†

We do not often quote blank verse,—for we think with him who said, that "it is often verse only to the eye." But the attentive reader of the following, will find that it contains both poetry and piety. We take it from the Eclectic Review of February last.

THE FIRESIDE.

How many feet upon this fender placed,
In other years, duly as evening came,
Have crowded our fire-side, the feet of those

* Rom. viii. 1, 2, 3. † Rom. viii. 29, 30.
‡ Heb. ix. 13, 14.

* Is. xl. 9, 10, 11.
† Is. xli. 10, 11, 12, 13.

Our childhood fondly loved: but scattered now,
Perchance 'midst all the toils of life to feel
The fond regret, the deep and natural grief
That flows upon the thoughts of broken ties,
And sweet dreams buried in the far dark past.
And some have left us for the brightening glow
Of their own happy hearth, for days and hours
Lighted with love's own sunshine; yet sometimes
With changeless heart, as in the long, long days
Now gone for ever, and with constant feet,
That know the accustomed place, they turn to thee.
Aye, and some feet have prest thee once that ne'er
Shall touch thy bars again; some feet that now
Have run their weary race, and are stretched out
In the calm silent grave. O how we loved them!
Nor summer hour, when nature from her lap
Pours forth her beauty; nor in winter nights,
When circling to thy blazing side we cling,
As the wild tempest rages, and the moon
Puts forth her pale, cold cheek to meet the blast,
And the dark night-cloud rises; never, never
Shall we forget those who have left their place,
Their wonted place amidst our little band.
We speak not; but the tear is in our eyes,
The throb is in our hearts, and as we crowd
More close around thee in our loneliness,
Fond memories will arise and take us back
Amidst the scene of long-forgotten things.
Aye, and we hear again the merry laugh,
And the light-hearted peal of opening youth;
Again we sit beside the forms we love,
And time and distance, vast, unmeasured days,
And wide estranging scenes, and death itself,
All vanish at our bidding; and we turn
To answer smile with smile, and greet again
Our best and dearest, ours, a moment ours.
We rend oblivion's veil, we burst the band,
And on our ears the tones we loved are breathing
As they were wont to breathe. Is it a dream?
A single cinder falls upon thy hearth,
And we start back to melancholy truth.
Oh and is life so brief? And are its ties,
Its holiest ties so frail and vanishing?
Pass but a few short years, and shall *we* too
Be missing in our places? Gracious Heaven!
With noble purpose and eternal hope
Encompass thou our spirits, guide us on
From race to race, from light to purer light,
To the high source of being; till our hearts
Thirsting for holiness and glory, rise
On wings of faith above this fading scene
Of mortal suffering, and expand in love
Which seeks communion with the realms of God.

Miscellaneous.

Strasburg, France,
Sept. 1st, 1828.

Tuesday.—We arrived early this afternoon in this ancient and celebrated city, once the bulwark of Germany against France. The woods, the hills, the cultivated fields, and the mouldering castles which we saw along the road, were, most of them, highly beautiful and romantick. Many of these picturesque ruins are connected with wild and superstitious legends; and the dilapidated towers and fastnesses carry back the imagination to ancient days of civil crime, war, and chivalry. The fertility of the country near the Rhine is proverbial. The deep verdure of the vineyards, which covered many a sunny slope, induced me to think there was really some beauty in this species of vegetation.

This majestick river, after dashing over the precipice near Shaffhausen, pursues an exceedingly circuitous route, and never again came into view till we arrived near this place. When we first saw it again, we were disposed to hail it, almost with the enthusiasm of the German army on their victorious return from France:—

It is the Rhine, our mountain vineyards laving,
I see the bright flood shine!
Sing on the march, with every banner waving,
Sing, brothers, 'tis the Rhine!

We stopped a short time at the once strongly fortified town of Kehl, on the western bank of the river, opposite to Strasburg, and we found custom house officers near this place, who slightly examined our luggage. Though the German language is still almost exclusively used, it was very obvious, from the change in the manners and the appearance of the people, that we were approaching a different country. The celebrated bridge of boats over the Rhine, extends from Kehl to Strasburg; and not far from it may be seen the monumental pyramid erected by Napoleon, in memory of General Dessaix. Our luggage and passports were once more examined by another set of officers of the police, and then we were suffered to enter this French frontier city.

Strasburg is an old fashioned looking place. The inhabitants appear to be more than half German. Though the French have had possession of it for nearly two centuries, the peculiarities in the language and manners of the original occupants still prevail. Thus, on one side of the street you may talk French, and enjoy all the culinary accomplishments of a Parisian restaurateur, and on the other, jabber German, and dine upon boiled beef and sourcrout. The principal curiosity in Strasburg, is the spire of its far famed cathedral. It is the highest steeple in Europe; indeed the great pyramid of Egypt, exceeds it in altitude but about three feet. It is formed of a red sand stone, brought from quarries near the Rhine, and is built in *open work*, each block of stone being pierced through and through, with large holes of different shapes. Many of these openings are so large, that iron bars are placed across them, in order to secure those who ascend the spire from falling out. I dont recollect ever to have had my nerves more excited, than when climbing the 635 steps which lead to the top of this tower. Gusts of wind rushed and howled with such fury through the open work, in the upper part of this pinnacle, that I was fearful of being blown out through the open-

ings, or that the whole fabrick would be dashed to the earth, though I knew it had stood, "unhurt, amidst the war of elements," for more than six hundred years. The gothick open work is so finely carved, that it is difficult to realize that it should have lasted so long, or how the various parts support each other. The tower is erected on one side of a quadrangular base, of beautiful architecture, about three hundred feet high, the top of which is called the *platform*. It seems to have been the original design of the architect to build another spire, corresponding with the one which now exists, on the opposite side of the platform; but it required one hundred and sixty-two years to construct as much as is now completed. On the platform there is a large cistern, kept always filled with water, to be used in cases of fire. The view of the city below, and of the surrounding country, from this elevation, is magnificent indeed. The prospect is bounded on one side by the dark mountains of the Black Forest: nearer the mighty river Rhine stretches, far as the eye can trace it, through richly cultivated fields, now dressed out in all the rich array of summer; and on the opposite side, meadows, and castles, and villages, exhibit a picture equally beautiful. A sight of this extensive and varied *panorama*, amply compensates for the toil necessary to obtain it. Often while I thus stand enraptured with the wonders of nature or of art, I call to remembrance my friends far away, and reflect how much greater my enjoyment would be, if they also were participants in it. Of a family who reside here in the tower, three hundred feet above the surface of the earth, we purchased a large medal, on the face of which is stamped a very good representation of the cathedral.

I cannot say that I was much struck with the interior of this venerable pile. The porches, as is usual in Catholick countries, were crowded with beggars, through whom we passed into the edifice with some difficulty. The tall columns, the fretted arches, and the painted windows, are surpassed in beauty by many churches which I have seen; but the officiating priests, the clouds of incense, and the glittering lamps, carried my thoughts back to the feudal ages, when kings and warriors kneeled before these shrines, and when ancient worshippers here, whispered with their falling beads the fervent pious prayer.

There is a famous old clock in the cathedral, said to be a master piece of mechanism; but it is now, and has been from time immemorial, so much out of order, that the sun, the moon, and all its little puppet shows, are entirely motionless. Towards the bottom of the frame, there is a portrait of Copernicus, who is said by many to be the author of this machinery; but as our guide and our guide books both doubt the report, you may judge how much it is to be trusted. One objection to the truth of the story is, that the great astronomer died about thirty years before this toy was completed.

Every traveller, after examining the cathedral, visits the church of St. Thomas, to see the beautiful marble monument erected by Louis XV., in memory of the famous Marshal Saxe. It is the admiration of every one. Its composition is so chaste, and its execution so finished, that it would be highly esteemed even in Italy, that land of statues and sculptors.

There is a mushroom found in great abundance near the banks of the Rhine, called the *boletus igniarius*—this is manufactured here in immense quantities, into a species of spunk or touch wood, called by us, in America, German tinder. It is made by boiling the mushroom in water, then drying and

beating it; after which it is steeped in a solution of nitre, and dried for use. The quantity of this article annually sold, is said to be seven or eight hundred quintals. This tinder may be considered as one of the necessaries of life to the people. Almost every one smokes a pipe, and they all carry a roll of this touch wood with them, in order to light it. It is surprising with what dexterity they manage their pipes; they read, and sleep, and run, and talk, and almost eat with them, swinging from their mouths. A man's quality and standing in society may be pretty accurately ascertained, by the style of his pipe. Some of them are of the finest porcelain, ornamented with miniature representations of castles and landscapes, or with the heads of distinguished men. These paintings are burnt into the porcelain, in the same manner as the figures in the Seve china. The pipes of the German students, are sometimes beautified with the heads of their favourite professors. The students in all colleges, both European and American, are great puffers; but those of Germany seem as if they could not think, except in clouds of smoke. In several parts of Switzerland, we met with a number of these young men in mustaches and pipes, making so much noise, and looking so fierce and wise, as to put me in mind of the lines ridiculed by Swift:—

"He roared so loud, and looked so wondrous grim,
His very shadow durst not follow him."

We have noticed but a few fields in which tobacco plants were cultivated: they were by no means so thrifty and luxuriant as those on the plantation of Uncle J., near Baltimore. The demand for this fascinating weed in this neighbourhood, must be far greater than the native supply.

Wednesday, Sept. 2.—Intending to set off for Paris to-day, we proposed taking a post chaise as far as Metz, the capital of the ancient province of Lorraine; but owing to certain novel regulations, to which we should be forced to submit, we abandoned this mode of conveyance, for the Diligence. Being aware of the vexatious and embarrassing nature of the police office, we applied, at as early an hour as practicable, for our passports, at the Hotel de Ville. This is a large and handsome edifice, parts of which are now undergoing repairs, and receiving new decorations, for the reception of the king. His present majesty, Charles X., seems to be but little respected by the people; and the tour which he is now making, from Paris to Strasburg, though intended as a political manœuvre, to gain popularity, will produce in many minds a directly opposite effect. Triumphal arches are erected, we understand, in all the towns through which he passes; and they are here making splendid preparations for a structure of that sort; but I have heard it sneeringly said, what victory or what battle has Charles X. ever won. But I must throw down my pen, and prepare for my pilgrimage to Paris. I have summoned to my aid all possible patience and courage, to encounter the horrors of the French Diligence, which, by the way, are not quite so shocking as those of the Germany contrivance of the same name.

Paris.

Saturday, Sept. 5.—For three days past we have been rolling in the Diligence, from Strasburg to this place, through a country in which the professed hunter of curiosities would find but very little to detain him. It is a remark repeated by almost every tourist, that the evils of intemperance are seldom or never witnessed in France, or in any country where wine is the common beverage; indeed it has been proposed by some philan-

thropists, to introduce the cultivation of the vine into our own beloved country, in order to check the growing distresses produced by that terrible vice. My little experience does not correspond with the statements of any writer, on the subject of temperance in France. When we set off from Strasburg, there were five or six persons on the top of the Diligence absolutely drunk; they were as boisterous and unruly as any set of fellows I have ever seen. In the vicinity of Strasburg, we stopped at a house to take in a gentleman, who had been *booked* at the stage office. He quickly appeared, with a large bottle of wine in one hand, and a tumbler in the other. Four or five of his boon companions followed him with cups to the carriage, where they all sang and quaffed merrily to his "bon voyage."

Upon the Rhine, upon the Rhine, they cluster,
The grapes of juice divine,
Which make the soldier's jovial courage muster,
O blessed be the Rhine.

Such appeared to me the substance of their foolish bacchanal. I could mention a number of other cases of inebriation, which I witnessed in the fauxbourgs of Paris, and elsewhere. Wherever wine is abundant, brandy will soon be common. I have not unfrequently seen females take a glass of pure brandy, with some lumps of white sugar, during breakfast; and with gentlemen, this practice is quite usual.

On the road between Strasburg and Metz, we passed a number of triumphal arches, beneath which Charles X. is shortly to pass. Some of them were very tastefully made of green boughs. We noticed one in particular, crossing the road on the summit of a very high hill, up the steep ascent of which, all the passengers in the Diligence had to toil on foot, during our first night.

At Metz we fell in with the royal party, and had an opportunity not only of witnessing the style in which a king is received by his liege subjects, but of seeing almost the whole of the population, far and near, grouped together. We did not remain long enough to join in the processions, publick games, and religious ceremonies, prescribed for the occasion, but an hour or two was sufficient to convince us that these publick solemnities had nothing in them very animating or picturesque. The cathedral of St. Simon, which we visited, and where high mass was to be performed in presence of his majesty, was quite superbly decorated; but the ragged white handkerchiefs, with fleur de lis stuck upon them, suspended from the windows, and several other awkward and insignificant exhibitions of the publick rejoicings, seemed more like the *fetes* of an English horse race, or fair, than entertainments in honour of his most Christian majesty. We were right glad to escape from the rabble and rout in commemoration of the visit of Charles X., and the grand dignitaries of state, though we were obliged to enter the Diligence—where, for a season, we were almost suffocated with the compound essence of garlick, onions, cheese, and tobacco.

From Metz to Paris, there is absolutely nothing in the road that can afford the traveller any interest. The vast difference between a French and an English landscape, is perhaps no where more striking than on this route. The destitution of hedges, or enclosures of any kind, the absence of farm houses, and the disappearance of the inhabitants, give a dreariness to the scene, which quite sinks the spirits. All the population of the country is accumulated in dirty and mean villages. The rural retirement, and sober quiet, of an English or American farm house,

or country seat, are unrelished, if not unknown, in France. The peasant, like the citizen in Paris, must have the bustle and the amusements of society.

We stopped a short time at Chalons, situated on the dull banks of the river Marne. This is a miserable looking town, and is so old, that nobody can tell when it was founded. "In the time of the Emperor Aurelian it was considered one of the principal towns of Belgick Gaul. Two remarkable battles were fought near it—that in which Tetricus was defeated by Aurelian, his competitor for the empire, and that in which Attila and his allies were vanquished and dispersed by the Romans, Burgundians, and Goths, in 451." Here, if it had not been for the horrors of the Diligence, one might have been excited to some enthusiasm by reflecting on "by-gone" days; though scenes of battle and blood, either in ancient or modern times, are no agreeable topicks of contemplation.

Between Chalons and Paris, we passed through a portion of the district of Champagne; and the Diligence stopped at an inn, where we obtained some of the *exquisite* and famous wine, for which this country is celebrated. The champagne wine does not seem to be produced from any species of grape peculiar to this part of France, but it derives its superiority from the manner in which the vineyards are cultivated, and the skill exercised in expressing and refining the juice. The nature of the soil, no doubt, contributes much to the perfect growth of the grapes. The conductor of the Diligence we noticed purchasing a number of bottles of capital champagne, which he stowed away in some of the inscrutable holes of his moving castle; and he succeeded in eluding the custom house officers stationed at the barriers of Paris, and who searched us before we entered the metropolis. Thus, after three days of hard labour, by sun and stars, we arrived safely from Strasburg; and I am now once more comfortably lodged in my old apartments, in the Hotel de l'Interieur, Rue Mont Martre.

(*To be continued.*)

MENTAL SCIENCE.

Intellectual Phenomena.

In applying the principle of classification to mental phenomena, it will be our aim to describe the process of examination, pursue some examples of analysis, and state a few important results.

Understanding, has been long used as the name of a mental faculty, and should not be discontinued without good reasons. It means the mind's aptitude to know or apprehend. To avoid circumlocution, we shall use this term as the name of a faculty to which one class of mental operations belongs, although we are aware it is sometimes used as the name of a mental operation itself.

It is now convenient to begin our examination with *simple apprehension.* We mention this as indicating the essential character, or *nature*, of all those exercises which form one class, and belong to one faculty. This term is preferred for reasons which will be obvious, in our analysis of intellectual phenomena. Several other terms are used to designate the same operation; as *knowing*, *understanding*, *cognizance*, and some others less appropriate. We are certainly conscious of a mental operation called *apprehension.* It is a simple, uncompounded and indivisible exercise, which admits of no analysis. We can give no philological definition of the term, because it suggests a simple idea; all that can be done towards a description of the operation intended, is to use its appropriate name, point out its re-

lations, and refer men to their own consciousness for the true knowledge of its meaning. If we use a technical description, it is the *taking hold* of any thing, or thought, without comparing, judging or reasoning—one simple mental act. By whatever name it may be called, we use it to indicate the character of a whole class. All the mental exercises of this class are distinguished by this character, whatever may be their relations, objects, modes, or combinations. Operations of this character may vary in all these respects, and be so connected as to form a process of thought, to which a distinct name is given. We give different names to mental exercises of the same nature—from the objects to which they are directed, the relations involved, and the results obtained. But they are all capable of analysis, and reducible to simple apprehension. All this will be evident from the illustrations hereafter to be given.

Some of the operations of the understanding, are *consciousness, conception, perception, memory, judgment, reason,* and *imagination.* All these belong to one class, because they possess a common character, although in different relations: they belong to one faculty, because they develop but one capability, or aptitude of the mind. These different operations vary in their objects, strength, clearness, and other circumstances, but not in their nature.

What is *consciousness?* Its technical, or philological import, is the mind's knowledge of its own operations—the mind knowing *in, of, with,* or *by* itself. It is a single simple operation; knowing, or apprehending, is its character. It admits of no analysis or more appropriate definition, and the best description is simple apprehension, having for its object the internal mental phenomena. Some have told us that consciousness is a faculty, power, or susceptibility of the mind; but its meaning indicates no more than a mental act with its peculiar relation; for if it were a distinct faculty, then the principle, by which it is so denominated, would make every modification of thought or intellection, to denote a distinct faculty. Such a principle of classification, would introduce confusion into the science, and contradict the testimony of common sense. All attempts at classification on such a principle would be useless.

Others have told us that consciousness is a general term, expressing the whole variety of our feelings. But this is more indefinite still, and farther from the truth. Consciousness is neither a variety of feelings, a mode of feeling, nor any feeling at all. It has no such character, but is a knowledge of feelings, as well as other mental acts. If it were merely feeling, or if it consisted of multiplied feelings combined, it could not be our guide in the investigation of mental exercises. And those philosophers, who give it this description, resort to a supposed faculty of discovering resemblances, by which the mind is able to class its own operations. What is this but an inappropriate description of consciousness? It is the apprehending faculty, or understanding, employed with mental acts as its objects. Why suppose a distinct faculty to account for a mental phenomenon, so obviously the same exercise properly denominated consciousness? The truth on this subject recognises an agent or mind, a capacity, and a description of its appropriate exercises relating to different objects. A different mode, and different objects of the same kind of exercises, do not indicate different faculties; but difference in the nature of the exercises necessarily implies a different capacity. We have already intimated that correct philology corresponds with correct mental philosophy. In

this case, the philological meaning of consciousness, expresses correctly the distinct mental operation to which it is applied. It should be applied no otherwise, than to denote the exercises of the mind taking cognizance of its own acts.

What is *conception?* Like all other mental acts, it has been the subject of many puzzling speculations, and given rise to many absurd theories. By some it has been considered a faculty of making things absent, objects of thought. By others it has been considered a modification of memory; by some others a modification of imagination; and by another class of philosophers, it is considered as belonging to a supposed faculty of suggestion. We cannot here enumerate all the hypotheses on this subject, much less attempt to describe and expose their fallacy in order.

Conception is applied either to one or more mental acts, and never properly to denote a faculty of mind. It is sometimes used to denote a single idea, which the mind forms of an absent object; but it more properly denotes the mental process of combinations and abstractions of thought, in which the mind forms ideas of things not present, or things never seen. We hear or read the description of an animal, plan, or thing which we have not seen; conception denotes the process of thought in combining or abstracting qualities and circumstances to form an idea of the animal, plan, or thing which may, or may not, correspond with the fact; and therefore it differs from perception, and from recollection of the facts. Such is our meaning when we say we conceive of things, events, or relations; for it matters not as to the nature of the exercise, what the objects or relations may be. All the descriptions of past, absent, and future things and events, are materials from which the mind forms its conceptions, or with which they are connected. The technical meaning, (*con* and *capio*,) as applied to mental acts, is to *take* or *apprehend with, in,* or *by* the mind itself. But it has an acquired import from the *usus loquendi*, and so indicates the invention, arrangement, combination, or abstraction of thoughts; it is therefore a process of simple apprehensions. When the whole process is carefully examined and analysed, it will be found to consist exclusively of simple apprehensions connected together, and so related to their appropriate objects, as to form the result. This result is often called the conception, but more properly it denotes the process of mind by which the result is attained.

What is *perception?* In answer to this question we are constrained again to differ from many respectable pneumatologists, who describe perception as a distinct faculty. We consider it a very important operation of the understanding, perhaps, next to consciousness, the most important. Some have considered it the characteristick operation of the faculty; and such it would be, from its prominence and use, but for the fact that it is not a simple operation, or its description does not suggest a simple idea. It includes necessarily, or by its use, a fixed and indissoluble relation to the senses. Its technical import is its true and appropriate meaning; (*per capio*) always denotes to *take through* the senses. But abstract its expressed relation to the medium and external objects, and what is there left, except simple apprehension? Apprehending or knowing is its character. It differs not in its nature from the exercises already described, but relates to external objects of thought, apprehended through the senses of *sight, hearing, touch, taste,* or *smell.* Thus we perceive light, sound, hardness, sweetness, scent. Terms are often used, which are derived from the senses, to denote the mind's cognizance through their medium; but

there is no need of confusion from that source. The mind's apprehension through the senses is what we call perception. This completes the analysis.

We enter not into a discussion of the question whether sensation is in the organ, in some intermediate link between it and the mind, or in the mind itself. This question would involve physiological principles which we have not room to discuss; and it is not necessary to our purpose. We only express our full and deliberate conviction, that a careful and thorough inductive inquiry will establish incontrovertibly the facts, that all sensation is in the mind and not in the organ, and that there is no intermediate link between them. Our purpose will be accomplished by describing the operation itself.

What is *memory?* It is a process more complex than perception, but it as certainly belongs to the intellectual class, consequently to the understanding. The term can never be properly used as the name of a distinct faculty, because it denotes a complex process of thought. The analysis is simple and easy. To make the matter plain we may use a tautological explanation. It is the apprehension of an object, or thought, together with the apprehension of having apprehended it before. This may be either with or without the precise time or place associated. Take any process of memory, and this is its whole analysis; and nothing else belongs to the mental operations. If, however, we use the term in a sense a little more extended, as may be entirely proper, to include recollection, there will often be a longer process of analysis. The circumstances of time, place, similar things, relations and connexions of facts, may be so associated as to awaken all the apprehensions, and furnish the process of memory and recollection. The latter differs from the former only by including a voluntary exertion, to recal former apprehensions: but beside this, there is nothing in the whole mental process except a combination of simple apprehensions; to this every mental act in memory is reducible. Beyond this, they cannot be separated.

We are well apprized that memory has been called a distinct faculty of the mind; also that some have attempted to resolve the phenomena into a law of suggestion; others have called it a power of association; and it has been described as a particular mode of operation belonging to a supposed faculty of suggestion. But all these are mere hypotheses, and not the result of inductive examination and analysis. The stubborn fact, which no thinking man can avoid, is, that the whole process of memory has no other generic character than simple apprehension. Every man, who adopts the only principle of classification which can be defended, will refer it to the same generic class with perception and apprehension; consequently it cannot be a distinct faculty.

With respect to the faculty of suggestion, which some very respectable philosophers have supposed to exist in the mind, and to which belong, as appropriate exercises, conception, memory, imagination and habit, we have room only to state that it is a fanciful theory, tending more to perplex than to simplify the subject. The terms are indefinite, and seem to us, calculated to cover ignorance under general names, without any proper attempt to analyze the mental process. The doctrines of relations, resemblances, contrast, and contiguity, which are made so conspicuous in the scheme, and associated with mental operations, seem to have misled the advocates of the system. They seem to have forgotten that the relations of ob-

jects and the mental recognitions of them, are distinct things to be examined. States of the mind, and suggestions of the mind to itself, or of relations founded on resemblance, contrast and contiguity, as their laws, suggesting the succession of one mental state after another, all seem to us much like talking very wisely without any definite meaning; or more properly, it is confusion confounded. The truth, as it seems to us, is altogether in opposition to this theory. A careful inductive analysis would have set it aside, and shown its authors and advocates that they were contemplating different combinations of simple apprehension—operations of the understanding.

What is *judgment?* It is an operation of the understanding, recognizing some relation between two or more objects. It respects relations only, and is an apprehension of their character. It is perfect or imperfect, clear or indistinct, according to the character of the apprehensions in the case. A man recognises the difference between a stone and bread, between a circle and a triangle, and between a plain matter of fact and an obvious falsehood. But in each of these cases the process is an exercise called judgment, easily reduced to simple apprehensions of the things and their relations. The correctness of the judgment, involves the distinctness and certainty of the apprehensions in the process.

What is *reason?* In this question we refer not to any syllogism, or form of words in which reasoning is expressed—this consists in a series of related and connected propositions. We mean that process of intellection by which the mind reaches its conclusions. It corresponds with the description of judgment in having relations for its objects; and it differs only in the number and combination of the apprehensions. In judgment the relations are obvious and the process short; but in reasoning they are not immediately obvious, some other connecting things, having relations to both, are interposed and compared to discover the relations sought. This is reasoning. Now the whole intellectual process, be it long or short, is nothing more than a concatenation of simple apprehensions. The whole complexity arises from the number and arrangement of simple operations, having the same nature. What is that intellectual operation in which the mind discovers one relation or quality? It is apprehension. The same, by which two, three, or more are known, when the exercises are arranged in a certain order, constitutes reason. It is not, therefore, a distinct faculty of the mind, but only a process of thought, of the same character with judgment, whose nature is simple apprehension. We need not lumber this discussion with examples to illustrate a process so familiar to every mind. All appropriate arguments, short or long, and on any subject to which argumentation can apply, will furnish examples for analysis. And every analysis inductively made, will but investigate the same process of apprehension.

What is *imagination?* The phenomena of imagination are modified conceptions. We combine and abstract our apprehensions of facts, qualities, and relations, not only as things exist, but in forms and connexions never actually found. This is a process of imagination. We also arrange and combine apprehensions of resemblances, and relations for the illustration and embellishment of subjects, which is also called imagination. Perhaps the only difference between conception and imagination, consists in a more extended combination of apprehensions, or giving, as a whole, liveliness and strength to the latter, which do not necessarily belong to the former.

Any process of imagination may be resolved into conceptions, and these again into simple apprehensions. The same process of analysis directly reduces both, and brings us to the same result. No distinct faculty is developed, no new generick class of phenomena is furnished; it is only a development of the understanding, in some of its most rapid and variously combined operations. A good imagination, therefore, means a readiness of apprehending appropriate relations: and a lively imagination, intends a ready combination of resemblances or contrasts, abstracting and associating, without any regard to existing connexions.

In the same manner attention, abstraction, comparison, habit, and every intellectual process, may be analyzed. Let the combination and arrangement be distinguished, the nature of each exercise be examined by itself, and the class to which it belongs will be easily determined. Such a process of examination conducted throughout, on inductive principles, will be satisfactory and profitable.

There are some phenomena, or combinations of mental exercises, having appropriate names, which belong partly to the intellectual class, and partly to others, because they combine operations differing in their nature. But when they are analyzed, each part of the combination can easily be assigned to its class and appropriate faculty. We shall have occasion to examine some exercises of this description, after we have considered the phenomena of different natures, according to the radical principle of classification. Such are conscience, faith, hope, and several graces of Christianity.

We close this article with some general remarks on the use of the understanding. This faculty constitutes man an intelligent being; it is important to man in all the relations of his nature. The use of the understanding, expressed in a simple abstract term, is *to know*. Its first development is in the acquisition of knowledge. The same process is repeated again and again, new combinations are formed as the faculty developes, and through man's life on earth, its appropriate employment is to acquire knowledge. From these facts we might infer, that the design of this important faculty is to be forever employed in learning the perfections, works, and government of God. It is an expanding capacity, ever increasing in strength by exercise, and improving in its present brief lodgment, until the organs, which connect it with this world, decay. The intimate and mysterious connexion between the mind and its mortal habitation, must remain to us an inexplicable fact; and how mind can act or know without the intervention of material organs, we cannot explain. But the fact rests not on inference, or our desire of its truth. God, who formed both the spirit and the body, has assured us of the mind's immortality, and its capacity to know and improve, after its release from the mortal habitation. The objects of knowledge are infinitely multiplied, and sufficient to employ this expanding capacity for ever. At present, we know only in part, but how wide, even here, the different degrees of knowledge in infancy and ripened age! But such differences vanish, when we think of the cloudless intelligence of unembodied spirit. The progress of knowledge, when men task their intellectual power to its utmost effort, under comparatively favourable circumstances, seems to us rapid. But, in another view, this is slow improvement, and no investigation is completed. What must be the march of intellect, when no clog shall hang on this continually expanding capacity? In looking abroad through a little portion of the vast expanse, and thinking how little we know, and

how unbounded and sublime the materials of knowledge, we would like to become philosophers with angelick wings, that we might explore the worlds and wonders of creation. Could we thus soar for ages amid the systems of worlds, with the mightiest intellect of man's possession in this life, we should have learned little of the works and ways of God. We might find everlasting employment for all our intellectual efforts in this survey. We must have indefinitely enlarged capacity, even to scan the material worlds. But there are subjects of higher interest to be investigated in the development of redemption. This scheme of grace will doubtless furnish angelick and redeemed minds with objects of intense and ceaseless investigation. These thoughts, which we think are authorized by intimations of revelation, suggest the important use of this intellectual faculty in the present and future life. F.

(*To be continued.*)

PRACTICAL METHODISM.

(*Concluded from p.* 192.)

But what is, perhaps, the greatest evil of Methodism, is yet to be named. I mean its effect *in begetting improper notions in regard to divine truth.* The influence which our views of divine truth exert on the heart and conscience, is extensive and powerful. In regard to the production of proper religious feeling, our views of truth are every thing. When they are obscure and undefined, there will be a corresponding confusion in our feelings; when rational and luminous, they impart warmth, vigour, and propriety to every holy affection. In this view of the subject, how deplorable the extension which is given to views and notions based on clouds, and borne up by vapours, which vanish into thin air before the light of reason and Scripture.

Were it not that I resolved, at the commencement, to exclude all doctrinal discussion from these papers, I could easily elucidate what I mean, by a slight glance at some peculiarly erroneous sentiments. I would refer to them, however, merely as to their practical tendency. Among the Methodists there is very much religious irreverence,—arising, no doubt, from their improper views of the character of God. It is impossible to support their creed without derogating from some of the essential attributes of his nature. His sovereignty, omniscience, foreknowledge and unchangeableness, are by implication, set aside; and having lost a just view of his majesty, he can be approached with the less reverence. Hence their boisterous and unmeaning prayers, the great familiarity with which they treat the Most High,—their crude notions on the subject of "getting religion," and of sinless perfection. They suppose that religion can be obtained and lost at any time—that it consists in a boisterous agitation of the passions—that other means than prayer and the avoidance of temptation, are to be used in overcoming the devil,*—and that reverence and order in religious worship are the characteristics of coldness and formality. So incorrect are their notions in regard to some truths, and so lax and gross as it regards others, that where Methodism has been to any extent prevalent, it is almost impossible to make a proper impression upon the mind. You can do but little else than look upon, and

* A man of my acquaintance, a few years since, cried out, in an evening meeting among the Methodists, "brethren, I have got the devil, and will not let him go till I kill him." He continued fisting his Satanic Majesty against the wall, for half an hour, whilst the cries of "Amen," and "Glory to God," were rising all around him.

weep over the wild waste that is widening around you. That there are individuals among the Methodists, who utterly disapprove of many, or of all the excesses, I have here mentioned, I freely and gladly admit; but that the specified errors and excesses do prevail among them generally, as a sect, is what I know to be true.

I will conclude this paper by saying a few words respecting the influence of Methodism upon the world. By *the world*, I mean unsanctified sinners in general. Here I touch upon a topic where what I shall offer may, I am aware, be opposed by a great show of argument. Facts may be stated which will, to all appearance, prove every thing which I say to be fallacious. We shall be told of the great zeal and success of the "circuit riders"—of the 450,000 members collected together in the short space of 60 or 70 years,—of the revivals which they have enjoyed—and of the influence which they exert in promoting religion and virtue, and of checking immorality and vice. I will readily concede the truth of every modest statement that may be made on all these subjects. I cheerfully admit that they are doing much, very much, to advance the declarative glory of God, and to save sinners. And yet I am fully impressed with the belief that on the rational, thinking portion of the world, their example and influence produce a very unhappy effect.

I will suppose a case for the purpose of illustration. A man of intelligence is prompted by curiosity to attend one of their boisterous "camp-meetings." He goes from camp to camp, and from one praying circle to another. He hears the fervid enthusiasm of the preachers, which acts upon the mass, as a whirlwind upon the ocean. He sees some falling into fits—others exhausted with shouting—others prostrate on the earth, and crying out, "it made no difference to them whether they went to heaven head or heels foremost."* With what impressions respecting religion would he return from this scene of anarchy and confusion? Let any candid mind answer the question. Such scenes are as little calculated to honour the cause of religion as those exhibited by the Stylites, Mystics or Whippers.

I will suppose another case. A man of intelligence visits their prayer meetings. He hears twenty or thirty praying at once, and the less fluent brethren and sisters shouting "Amen." He hears one exclaim "I see the Saviour: there he is;" and another, "I see heaven open, and God preparing to descend to us;" and another crying out, "pray on, brothers and sisters, the blessing will soon come." He sees little else than irreverence before Him who hath said, "The Lord is in his holy temple; let all the earth keep silence before him." With what impressions respecting religion will he return from this meeting? Let any impartial mind answer. If such scenes are not well calculated to make the impression, that religion is only fitted for the vulgar; that it is all a matter of blind superstition; I know not what scenes are. And these are the scenes actually exhibited in nearly every camp meeting, and in many prayer-meetings and love feasts, from one extremity of the country to the other.

And the impressions which these scenes are calculated to make are the very ones that are made. Where the "Methodist religion" has been for any time prevalent, unchecked by the presence of other denominations, you find the talented and influential members of society, generally in the opposition. They are opposed not only to the Methodists, but to every thing in

* A scene actually witnessed at a camp meeting, but a few miles from my residence.

the form of godliness. The region in which I live, bears a decided testimony to the truth of this fact. Methodism was once dominant. It carried nearly every thing before it; and now the intelligent and influential are generally infidels, or something as bad; and are rarely ever seen within the walls of a church. Methodism is at present on the wane: the people are becoming wearied of it: and that cold chill, which is the sure precursor of spiritual death, is pervading the whole community. From the facts stated, I conclude, that in many places where the Methodists are doing much good, they are also doing much harm; often where they are scattering some of the good seed of the word, they are also sowing the bad seed of opposition and infidelity.

With this article, sir, my strictures on Practical Methodism are brought to a conclusion. They were commenced with reluctance. They were written and published with no pleasure. Nothing but imperious duty to the church of Christ at large, could ever have induced me to make such an exposure. "What is writ, is writ. Would it were worthier." I have said many things at which the Methodists may cavil; but nothing from which, if they are wise, they may not profit.

—

Editorial Remarks.

We think the present a proper occasion to state briefly, but distinctly, to our readers, the views we entertain of the duty of an editor of a religious periodical.

He who superintends such a publication, ought, it is believed, to make it his great object,—that which he should constantly keep in view, and sacredly regard,—to propagate, inculcate, and defend "the truth as it is in Jesus." In doing this, he ought not, on the one hand, to seek controversy; nor on the other, to avoid it, when he conscientiously believes that the cause of the Redeemer and the good of souls call him to it—call him to "contend earnestly for the faith once delivered to the saints."

In conducting controversy, however, the religious editor ought most carefully to guard against an unchristian spirit, and all harshness of expression; and yet we believe he is not bound to adopt such a tameness of style and manner, as to emasculate the truth, and render his compositions insipid. He should endeavour, in all proper ways, to please his readers, by consulting the healthful taste and lawful preference, of different classes, and by giving to each in turn, something specially calculated for their gratification; but no desire to please them, or fear of offending them, should make him swerve from the course which he verily believes his publick character, and his responsibility to his Master in heaven, require him to pursue.

If he has occasion to name an individual—an occasion which will not often, and yet may sometimes occur—he ought to permit that individual, at a reasonable length, to speak in his own behalf, for explanation, or exculpation, as the case may demand. But when no individual has been named, an editor of a religious Miscellany is under no obligation, either of Christianity or courtesy, to respond to the call of the editors or friends of an offended denomination, for specifications of times and places, when and where occurrences that have been mentioned took place, or of individuals concerned in such occurrences. This would unquestionably lead to an endless series of assertions and denials, fendings and provings, criminations and recriminations; from which no good, but incalculable evil, would result to religion, and to society at large. Will it then be asked, whether an editor is under no obligation to correct erroneous statements, or

injurious representations, which he may have admitted into his work, in relation to another denomination? We answer, that he is under a most sacred obligation to correct every known error. He owes it to his readers, to the cause of truth, to his conscience, and to his God, to correct all misrepresentations, however unintentional, which he may be convinced he has made—every aberration from truth, into which he may be satisfied that he has been led: And when complaints are brought forward, he ought to inquire and examine, with all the care and candour he can employ, to know if they are well founded; and if he finds them to be so, he should frankly and fully correct his errors, and with as much publicity as he has made them—nor do we believe that such a course as this will hurt the reputation of a Miscellany, but rather increase and establish it.

The editor of the Christian Advocate can say with perfect truth, that he has faithfully endeavoured to fulfil the functions of his vocation, agreeably to the plan above delineated; and he farther advertises his readers, that it is his firm purpose, in reliance on divine aid, to continue in the course which he has hitherto pursued, and not to be drawn or driven from it, by any consideration whatsoever. He does earnestly desire to avoid giving offence, but he cannot avoid it at the expense of violating or neglecting what he believes to be his duty to God, and to the Christian community.

A very respectable and truly esteemed member of the Methodist communion, called on the Editor, and at his request stated what occurred at the time, as subjects of complaint, in the papers entitled "Practical Methodism." The statements of the complainant were written down in his presence, and read to him by the editor, that their correctness might be unquestionable; and a promise was made, that, if conviction of error should ensue, the errors should be promptly acknowledged and publickly corrected.

The items of complaint were, as soon as practicable, transmitted to the author of the papers in question, and he was asked to say what he could in his own vindication. In the mean time, the editor carefully inquired of all who he supposed could give information relative to the points complained of; and he had opportunities to do so, from individuals of candour, reputation, and intelligence, from many parts of the country, both far-distant and near at hand. He also received letters, in which voluntary, unsolicited observations were made on the papers entitled "Practical Methodism," so far as they had then appeared in the Advocate; and the whole had appeared, except the one to which these remarks are subjoined. The result has been, a more complete and satisfactory conviction in the mind of the editor, than he feared the subject would admit of, that nothing has appeared in his pages that cannot be strictly verified. The reports, without one exception, have been, that the statements are unequivocally true; and some have gone farther in their allegations than the writer of "Practical Methodism." He, it should be remarked, has constantly given due credit to our Methodist brethren, for much that is commendable and excellent; and has exempted numerous individuals of that communion from the charge of approving, much less of promoting, the errors and excesses which he condemns.

The worthy complainant, to whom we have referred, thought that the term *riders*, as applied to the Methodist travelling or itinerant preachers, an opprobrious appellation, and intended to be so; and he also thought that there was a general and unjust charge that

the travelling preachers were *horse jockies.* In reply to the first of these objections, our correspondent remarks, and our own inquiries fully confirm the justice of the remark, that "circuit riders" is the appellation that is most commonly given to their travelling or itinerant preachers, by the Methodists themselves: and on a careful review of the papers in question, we find that the writer speaks of *itinerant preachers, travelling preachers, circuit riders,* and *riders,* promiscuously, as words of the same import. The term *rider,* unconnected with its adjunct, we did suppose was intended merely as an abbreviation, in places where it was frequently used; and we still think that such was the fact. But had we suspected that it would have been considered as opprobrious, it should never have appeared with our consent, in its solitary form; for every thing that partakes of the nature of reviling, we would most studiously exclude from our work. On the subject of *jockeying,* the author of "Practical Methodism," makes no *general* charge against the Methodist travelling preachers. All that he says on the subject is in the following words: "Are their ministers less given to traffick, and to the making of money? By no means; some of them are considered decidedly the best jockeys, in the part of the country where I reside." Here, surely, is no *general* charge—it is confined to *some,* as to *number,* and to the part of the country where the writer resides, as to *place;* and in regard to his statement thus limited, the writer declares that it is "true to the letter." He replies in detail to all the other items of complaint which were transmitted to him; but it is not necessary to insert his particular replies, since in relation to *all* he has written, he affirms—"No fact has been stated, which I cannot substantiate. The facts either passed under my own observation, or were narrated to me by creditable and pious individuals. If facts are even *highly coloured,* it is a *fact* of which I am not conscious. So far from doubting a single statement made, I have not heard an individual say a word respecting them, who did not say that they were similar to what he was called to witness continually." This, it will be perceived, is in exact accordance with the reports which, as we have stated, have been made to us from various quarters. We are therefore perfectly satisfied, that we have made no representations that need to be corrected, qualified, or explained, beyond what is now before the reader.

If we are still asked whether, assuming the facts to be unquestionable, there was a call to hold them up to publick view in the pages of our work? We answer, we deliberately believe there was a loud call to do this. Many of the doings exposed in "Practical Methodism," have had a very ill influence, not only on religion generally, but on some parts of the Presbyterian church in particular. Mingled, as they have been, with the appearance, and often, we doubt not, with the reality, of zealous and fervent piety, they have been first tolerated, and then, to a considerable extent, approved, and even imitated. In this way, they have already done no inconsiderable injury, and are threatening to do more, if not arrested.

In the fact of which we are not ignorant, that there are Presbyterians who think and say, that it were better not to expose the objectionable practices of the Methodists, as has been done in the Christian Advocate, we see a palpable proof that these practices are, to say the least, regarded with a degree of indulgence that is inauspicious to our church. We would respectfully and affectionately entreat Presbyterians of this description, to consider the insidious nature of error, both in doctrine and practice. It almost al-

ways comes in by slow advances; and is always most dangerous when it is connected with something that is commendable—and especially when it is associated with religious zeal: and persons who are warm-hearted in religion, are most of all liable to be misled by errors thus disguised. We thought, and still think, it was our *imperious* duty, to give the warning we have given. It has always been, we repeat, our sincere wish and endeavour, in conducting the Christian Advocate, to avoid offence to any, so far as this could consist with a good conscience, and fidelity to the cause of evangelical truth in its purity. Farther than this, no desire of pleasing friends, or fear of offending foes, ought ever to influence us to go, and we pray God that it never may.

MEMOIR OF CAPTAIN BENJAMIN WICKES.

(*Continued from page* 199.)

Captain Wickes earnestly desired to quit a sea-faring life, long before he found himself at liberty to abandon it. He had no other means of supporting himself and his family; and therefore, though he deeply lamented the privation of the stated ordinances of the gospel, to which this mode of life subjected him; and in his letters to his friends frequently asked their prayers, not only for special grace to enable him to sustain his Christian character while he was compelled to follow the seas, but that it would please God to open for him some other way to obtain a livelihood; yet, till this should appear, he judged it to be his indispensable duty, to abide in the same calling in which he had been called. Accordingly, he continued in his vocation as a commander of a merchant vessel; making voyages sometimes to Europe, but more frequently to the East Indies, and in some instances to both, in the same voyage, till the year 1810, when a favourable change of circumstances, enabled him to relinquish for ever the unsettled life of a mariner.

The limits to which this memoir must be confined, do not permit a detail of all the interesting occurrences in the life of Captain Wickes, during the ten years which elapsed from the close of his first missionary voyage, of which we have given an account, till the time when he ceased going to sea—We can only make a selection. One occurrence, which we should not notice, if occasion had not been taken from it to implicate his character, related to an action with a French privateer, in concert with the commander of another merchant vessel, in a voyage home from Calcutta. The report of this transaction, by Captain Wickes, to the owners of the ship which he commanded, is as follows:—

An Account of an Engagement between the ship Criterion, of 14 *guns and* 30 *men, and the ship Louis, of* 12 *guns and* 27 *or* 28 *men, and a French ship, of* 20 *or* 22 *guns, having to appearance many men.*

On the 2d day of January, 1800, we left the Pilot at the mouth of the Ganges and proceeded down the bay of Bengal, in company with the ship Louis, of Baltimore, Captain Deale, bound to Madras, with whom we agreed to keep company a few days, for mutual defence. On the 4th, at day light, we saw a ship, that gave us chase; expecting she was a French privateer, we called to quarters, and prepared for defence; observing she approached us fast, we took in our light sails, spoke with Captain Deale, and made some arrangements, in case she should attack us. When she drew near, we hoisted our colours at the mizen peak. The ship in chase then hoisted the national flag abaft, and a bloody flag at his main top gallant mast head. We were at this time sailing before the wind, and close together, which was the way I thought best to receive the enemy in; but Captain Deale wished to be by the wind; and when the enemy approached pretty close, Captain D. requested we would take that position, to which I agreed—the doing of which, brought the Louis the sternmost ship. The enemy

approaching within musket shot, Captain Deale observed they intended to lay him on board, and bore up to give him his broadside; we also bore up, and attacked the enemy with all our force. The enemy poured a volley of musketry from the fore-castle, into the Louis, and laid her on board; and attacked us with both cannon and small arms. In boarding the Louis, the enemy carried away his bowsprit; which brought his bow close to the Louis' quarter, and gave him easy access into her. After a little time, we observed the Louis' guns turned on us; and as her colours were still flying, we could not determine whether it was error or intention, until she repeated it; this being an evidence that the enemy had possession of her, we turned our attention to attempt an escape, which we had hopes of doing by hauling to the wind—expecting that the enemy could not chase by the wind, wanting a bowsprit. The enemy observing our intention, quickly gave us chase, with both ships. As we increased our sail, the wind being pretty fresh, we found the Criterion so crank, that we found it necessary to cast over the lee guns: we therefore cast over six of our lee guns, and cut away an anchor from the lee fore chains, which so relieved the ship that we could make sail, and drew sensibly from both ships. The French ship had not chased far, before we observed her fore-top-mast gone overboard, which obliged him to give over the chase; and his prize wore about, and went to her. We now had time to look around, and see what damage we had sustained: and had to lament the first officer, Mr. Wm. Murdock, having received a wound, of which he died in two days; a young man killed by a cannon ball, and one wounded by a musket ball; our rigging and sails were much cut and torn. BENJAMIN WICKES, Sen.

It appears that Captain Wickes was severely censured by those who were losers in this unfortunate affair, as not having acted with fidelity to his engagement with the commander of the captured vessel. But assuming that his account is correct—and no man that ever lived was a more scrupulous observer of truth—it is hard to perceive how any one could, with the least show of justice, blame him for any part of his conduct in this whole transaction. On the contrary, it clearly appears to us, that he would have been greatly to blame, if he had acted otherwise than he did. He conformed entirely to the wishes of Captain Deale, in coming to action. He fought "with all his force," till the Louis was taken by boarding, and her guns turned upon himself. Was there the least probability that, by continuing the action, he could subdue both vessels, and recapture his companion? If not (and none we think will affirm that there was) then it surely was an indispensable duty which he owed to himself, and to the owners of the vessel entrusted to his care, to endeavour to escape. Most justly might they have blamed him, and he have blamed himself, if he had been captured—as there is every reason to believe he would have been—in a desperate attempt to retake the Louis. We are confident that if his vessel had been the prey of the marauder, and the other had escaped, after fighting "with all her force," as long as Captain Wickes actually did, he would never have uttered a complaint, or indulged a hard thought against Captain Deale. The truth is, the providence of God sent deliverance to the ship commanded by Captain Wickes—enabling him, as the means of obtaining it, to act with great self-possession, to discern and seize the favourable moment for escape, and to avail himself of his eminent skill as a seaman, to effect his purpose.

It was natural for Captain Wickes to take a very deep interest in the success of the Baptist missionaries, in India, after having carried so many of them to their field of labour, witnessed their devoted piety, and received from them so many warm expressions, as we have seen that he did, of their respect and affection for himself. He made several voyages to Calcutta, after he left them there, in the close of the year 1799; and when there, he derived, apparently, the greatest pleasure of his life, from seeing their diligence and success, and

from his intercourse and Christian fellowship with them. He returned from one of these voyages, by the way of Europe, in the summer of 1804; and when in London, he had confided to his care a thousand guineas, to be sent to the missionaries in the following spring, to aid in printing the sacred Scriptures in seven of the languages of India, into which translations of the Bible were then in progress. The money was lodged in the hands of ROBERT RALSTON, Esq. of Philadelphia; and Captain Wickes announced this fact in a publication, with his name affixed, and invited the Christian community of the United States to add to this sacred deposite, destined to enable the missionaries to give to the wretched idolators of India, in their own languages, the record of God's revealed will.

The success of this invitation was eventually great; and it became so, by an incident, in which the writer of this memoir had a concern; and of which the following statement seems to be proper, in order to show how the providence of God effects its purposes, beyond human designs and views. The facts were these. The late pious and liberal Dr. Elias Boudinot was, at that time, a member of the Standing Committee of the General Assembly of the Presbyterian church, of which the writer was the chairman. Dr. Boudinot, having seen or heard of the published invitation of Captain W., had made up his mind to give one hundred dollars to the Baptist missionaries. But in the mean time, when attending the committee of which he was a member, he found that a mission to the Sandusky Indians of our own country, of which the committee had the superintendence, was in the most urgent need of pecuniary aid, and that the funds from which it was expected and sought were exhausted. He stated to the committee the purpose he had formed of giving a hundred dollars to the missionaries at Calcutta, or Serampore, but expressed a doubt whether he was not, in present circumstances, bound rather to give it for the benefit of the Indians on our own borders; and said he would do so, if it was the judgment of the committee that such a change in the destination of his donation, was right and proper. The committee, it is believed unanimously, advised the change, and it was accordingly made. When Captain Wickes heard of this, as he shortly after did, he was greatly grieved; and meeting the writer in the street, remonstrated with him very earnestly, for having advised, or consented, to the alienation of a sum of money destined to so noble a purpose as the translation of the Scriptures into the languages of India; and with the frankness which always characterized him, intimated very plainly, that he feared sectarian feelings had had an undue influence in this affair. The writer vindicated the award of the committee; and in answer to the suggestion about sectarian feelings, expressed his present readiness to favour the contributions to the East India enterprise, by any means in his power. "Then you can do it," was the short and earnest reply. "Tell me how, and it shall be done without delay," was the response. "Go and write, and publish with your name, a recommendation of the contributions for the Baptist missionaries," said Captain W. "It shall be so done," replied the writer. And so it was done. An earnest address to the publick was penned, and subscribed by the writer, and at his instance, by eleven other clergymen, of various denominations, in Philadelphia. The result of the whole was, that first and last, the sum of $1357 65 was collected; which, added to the deposite of Captain Wickes, made the amount of $6024 25. Thus the fervent zeal and inflexible perseverance of this

excellent man, were made instrumental, under the wise ordering of the providence of God, of appropriating a hundred dollars to the benefit of American Indians, and to those of Asia a far larger sum than they would otherwise have received.

(*To be continued.*)

Review.

LUTHER'S COMMENTARY ON THE EPISTLE TO THE GALATIANS.

(*Continued from page* 203.)

We have been at a great loss in selecting passages for our review from the commentary before us; not because we could not find what was excellent, but because there was so much of this character, and so much that we wished to lay before our readers, that, being obliged to quote sparingly, we found it hard to determine what we should take, and what we should leave. We also wished that the few and short extracts, of which alone our space would admit, should exhibit the perfect contrast which exists between the theology of the reformation, and that of the New Haven school. The two systems certainly are, in several essential points, as opposite to each other as the poles—They directly contradict each other, in doctrine, argument, and almost in words. In proof of this, let the reader turn to the extended extract we have heretofore given from the Christian Spectator, and compare it, especially the first paragraph, with the following excerptions, from this commentary of Luther. But let us, first of all, see how he disposes, not only of the pope, and the schoolmen—the latter the philosophers and metaphysicians of the day—but of all who teach any doctrine which is not plainly revealed in holy Scripture.

"The first two chapters [of this epistle to the Galatians] in a manner contain nothing else but defences of his [the apostle's] doctrine, and confutations of errors; so that until he cometh to the end of the second chapter, he toucheth not the chief matter which he handleth in this epistle, namely, the article of justification. Notwithstanding, this sentence of Paul's* ought to admonish us, that so many as think the pope to be judge of the Scripture are accursed. Which thing the Popish schoolmen have wickedly taught, standing upon this ground—'The church hath allowed four gospels only; therefore there are but four; for if it had allowed more, there had been more.' Now, seeing the church might receive and allow such and so many gospels as it would, therefore the church is above the gospel; a goodly argument indeed. I approve the Scripture, therefore, I am above the Scripture. John Baptist acknowledgeth and confesseth Christ, and pointeth to him with his finger, therefore he is above Christ. The church approveth the Christian faith and doctrine, therefore the church is above them. For the overthrowing of this their wicked and blasphemous doctrine; thou hast here a plain text like a thunder-bolt, wherein Paul subjecteth both himself and an angel from heaven, and doctors upon earth, and all other teachers and masters whatsoever, under the authority of the Scripture. For they ought not to be masters, judges, or arbiters, but only witnesses, disciples, and confessors of the church, whether it be the Pope, Luther, Augustine, Paul, or an angel from heaven. Neither ought any doctrine to be taught or heard in the church, besides the pure word of God, that is, the holy Scripture. Otherwise accursed be both the teachers and hearers, together with their doctrine."

Luther's abhorrence was unmeasured, of every exhibition of the sacrifice of Christ in which he was not represented as the proper substitute of sinners, bearing by imputation all their sins, making a complete satisfaction for them to the law and justice of God, and fur-

* Gal. i. 9.

nishing thereby the only foundation of a sinner's hope. Thus, in commenting on the words—"If righteousness come by the law, then Christ is dead in vain," and speaking of those who seek justification by the deeds of the law, as he affirmed the papists did, he breaks out in this strong language—

"Is this horrible blasphemy to be suffered or dissembled, that the Divine Majesty, not sparing his own dear Son, but delivering him to death for us all, should not do all these things seriously and in good earnest, but as it were in sport? Before I would admit this blasphemy, I would not only that the holiness of all the papists and merit mongers, but also of all the saints and holy angels should be thrown into the bottom of hell, and condemned with the devil: mine eyes shall behold nothing else but this inestimable price, my Lord and Saviour Christ; he ought to be such a treasure unto me that all other things should be but dung in comparison of him; he ought to be such a light unto me, that when I have apprehended him by faith, I should not know whether there be any law, any sin, any righteousness or unrighteousness in the world. For what are all things which are in heaven and earth in comparison of the Son of God, Christ Jesus my Lord and Saviour, *who loved me, and gave himself for me.*"

We shall now make a number of extracts, from which the sentiments of the Reformer on several important points, will appear. The parts of the sacred text from which the quoted passages are derived, as commentaries or inferences, we shall not always insert, but in general merely note. How the law of God is fulfilled for the believer, by his surety Saviour, and both justification and sanctification ensured by the perfect work of Christ, is summarily taught in the following sentences:

"Wherefore the sentence of Moses, [chap. iii. 16,] *Cursed is every one that abideth not in all the things that are written in this book*, is not contrary to Paul, who pronounceth all them to be accursed, who are of the works of the law. For Moses requireth such a doer, as may do the law perfectly. But where shall we find him? No where. For David saith, *Enter not into judgment with thy servant: For in thy sight shall no man living be justified*, Psal. cxliii. 2. And Paul saith, *For what I would, that do I not; but what I hate, that do I*, Rom. vii. 15. Wherefore Moses, together with Paul, doth necessarily drive us to Christ, through whom we are made doers of the law, and are not accounted guilty of any transgression. How so? First, By forgiveness of sins and imputation of righteousness because of our faith in Christ. Secondly, by the gift of God and the Holy Ghost, which bringeth forth a new life and new motions in us, so that we may also do the law effectually, Now, that which is not done, is pardoned for Christ's sake; and moreover, what sin soever is left in us, is not imputed. So Moses agreeth with Paul, and meaneth the self-same thing that he doth, when he saith, *Cursed is every one that abideth not*, &c."

Luther thought there was a difference between philosophy and theology.—

"The schoolmen and all such as understand not the article of justification, do no other righteousness than the civil righteousness and the righteousness of the law, which after a sort the Gentiles also do know. Therefore they borrow certain words out of the law and moral philosophy, as *to do, to work*, and such like, and they apply the same unto spiritual matters, wherein they deal most perversely and wickedly. We must put a difference between philosophy and divinity. But the schoolmen themselves, grant and teach, that in the order of nature, being goeth before working: for naturally the tree is before the fruit. Again, in philosophy, they grant, that a work morally wrought, is not good, except there be first a right judgment of reason, and a good will or a good intent. So then they will have a right judgment of reason, and a good intent to go before the work, that is, they make the person morally righteous before the work. But contrariwise in divinity, and in spiritual matters, where they ought, most of all so to do, such senseless asses they are, that they pervert and turn all quite contrary, placing the work before right judgment of reason and intent."

In the following quotations Luther and the New Haven doctors are directly at issue:—

"Verse 13, chap. iii. *Christ hath redeemed us from the curse of the law, being made a curse for us: For it is written, Cursed is every one that hangeth on a tree:*—

"Here again, Jerom and the popish sophisters who follow him, are much trou-

bled, and miserably rack this most comfortable place, seeking, as they would seem, with a godly zeal to turn away this reproach from Christ, that he should be called a curse or execration. They shift off this sentence after this manner; that Paul spake not here in good earnest; and therefore they most wickedly affirm, that the Scripture in Paul agreeth not with itself. And this they prove after this manner? The sentence (say they) of Moses, which Paul here allegeth, speaketh not of Christ. Moreover, this general clause, *whosoever*, which Paul allegeth, is not added in Moses. Again, Paul omitteth these words, *of God*, which are in Moses. To conclude, it is evident enough that Moses speaketh of a thief or a malefactor, who by his evil deeds had deserved the gallows, as the Scripture plainly witnesseth in the xxi. chapter of Deuteronomy; therefore they ask this question, how this sentence may be applied to Christ, that he is accursed of God and hanged upon a tree, seeing that he is no malefactor or thief, but righteous and holy? This may peradventure move the simple and ignorant, thinking that the sophisters do speak it, not only wittily, but also very godly, and thereby do defend the honour and glory of Christ, and give warning to all Christians to beware that they think not so wickedly of Christ, that he should be made a curse, &c. Let us see therefore what the meaning and purpose of Paul is.

"But here again we must make a distinction, as the words of Paul do plainly show: For he saith not that Christ was made a curse for himself, but for us. Therefore all the weight of the matter standeth in these words, *for us*. For Christ is innocent as concerning his own person, and therefore he ought not to have been hanged on a tree; but because, according to the law of Moses, every thief and malefactor ought to be hanged, therefore Christ also, according to the law, ought to be hanged, for he sustained the person of a sinner and of a thief, not of one, but of all sinners and thieves. For we are sinners and thieves, and therefore guilty of death and everlasting damnation. But Christ took all our sins upon him, and for them died upon the cross; therefore it behoved that he should become a transgressor, (as Isaiah the prophet saith, chap. liii.) *to be reckoned and accounted among transgressors.*

* * * * * *

"The popish sophisters do spoil us of this knowledge of Christ and most heavenly comfort, (namely, that Christ was made a curse, that he might deliver us from the curse of the law) when they separate him from sins and sinners, and only set him out unto us as an example to be followed. By this means they make Christ, not only unprofitable unto us, but also a judge and a tyrant, who is angry with our sins, and condemneth sinners. But we must as well wrap Christ, and know him to be wrapped in our sins, in our malediction, in our death, and in all our evils, as he is wrapped in our flesh and in our blood.

"But some man will say, it is very absurd and slanderous, to call the Son of God a cursed sinner. I answer if thou wilt deny him to be a sinner and to be accursed, deny also that he was crucified and died. For it is no less absurd to say, that the Son of God (as our faith confesseth and believeth) was crucified and suffered the pains of sin and death, than to say, that he is a sinner and accursed. But if it be not absurd to confess and believe that Christ was crucified between two thieves, then is it not absurd to say, also that he was accursed and of all sinners the greatest. These words of Paul are not spoken in vain, *Christ was made a curse for us. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him*, 2 Cor. v. 21.

After the same manner, John the Baptist calleth him *The Lamb of God, which taketh away the sin of the world*, John i. 29. He verily is innocent, because he is the unspotted and undefiled Lamb of God; but because he beareth the sins of the world, his innocency is burdened with the sins and guilt of the whole world. Whatsoever sins, I, thou, and we all have done, or shall do hereafter, they are Christ's own sins, as verily as if he himself had done them. To be brief, our sins must needs become Christ's own sins, or else we shall perish for ever. This true knowledge of Christ, which Paul and the prophets have most plainly delivered unto us, the wicked sophisters have darkened and defaced."

We do think there are other sophisters beside the popish, who have "darkened and defaced" the all-important doctrine of justification, through the righteousness of Christ. A part of this modern sophistry consists in retaining the two old orthodox words, *atonement* and *justification*, while the meaning of these terms, in their native and proper import, and as held by all sound theologians from the time of the protestant reformation to the present hour, is absolutely and

totally rejected. *Atonement* properly means *an adequate satisfaction for a specific offence.* Johnson defines it "*expiation, expiatory equivalent;*" and this is its only legitimate use in the English language, as applicable to the subject in hand. It always implies two things, first an offence committed, and secondly that offence done away, by a complete satisfaction made for it to the offended party. It cannot be plausibly denied that this is the true and only proper meaning of the word, whether we consider its use by the best writers, or in common discourse, or in our translation of the Bible, with the exception, in the latter instance, of one place, in which, by a wrong translation, it is used for *reconciliation*, καταλλαγη, in the original.* Now, compare this with the New Haven theology, as we have it in the quotation given in our March number. "What, it is asked, is the ground on which the penitent sinner is pardoned? It is not that the sufferings of Christ were of the nature of *punishment*—It is not that he suffered in our stead, in such sense as to annihilate our guilt—It is not that he cancelled any debt of ours on the cross—It is not that by his death he satisfied the penal justice of God—Neither indeed is it that the righteousness of Christ is imputed to those who are pardoned, either as a personal quality, or in such manner as to be accounted to them as *if* it were theirs." Let any candid and competent judge declare, if here is not a complete and unequivocal denial of every one idea that belongs to the notion of an *atonement*, properly so called. It seems to us to be a studied exclusion—and we think an entirely successful one—of all that orthodox writers have taught, as constituting the very essence of the atonement of Christ. Yet these men constantly apply the word *atonement*, to their "exhibition—symbolical representation—display—removal of the difficulties which would otherwise have eternally barrred the exercise of pardoning mercy." We do not love to charge any writer or speaker with intentional fraud or deception. But we do say, that whether intended or not, there is here a gross deception in fact. The unwary are made to think that these men hold the doctrine of atonement as it has been commonly taught; whereas they disbelieve it totally—they use the *word*, but the *thing* they completely reject and deny. The very same is also the fact, in their use of the word *justification.* Pardon is not all that is included in justification. Many a criminal is pardoned who is never justified; that is, is not cleared from the imputation of guilt, and treated as if he were a *just* or *unoffending* individual. Although pardoned he is always considered as guilty—his guilt is never cancelled till the hour of his death. And this is the very notion of justification for which Dr. Murdock earnestly contends, in his too-well known sermon on the "Nature of the Atonement." He says expressly, "the atonement does not cause a sinner to be justified on the principles of law and distributive justice—the pardoned sinner not only remains in fact the same guilty creature he was before, but he is viewed by his Maker as personally guilty—We pronounce the

* There has been a considerable change in the popular use of a number of words in our language, since the vulgar translation of the Bible was made. Johnson gives as one of the meanings of *atonement*—"agreement, concord;" and he gives Shakspeare as his authority—

"He seeks to make *atonement*
Between the duke of Gloster and your brother."

Our translation of the Scripture synchronises nearly with the age of Shakspeare, and it is not improbable that the translators used *atonement*, in the sense of *agreement*, or *concord*, which would make the translation of καταλλαγη correct. But this has no application to the subject under discussion.

justification of believers to be an act of the sovereign mercy of God, a departure from the regular course of justice; and such a departure as leaves the claims of the law forever unsatisfied." Was there ever a greater absurdity put into language, than is exhibited in this description of justification? A man is accounted *just* who leaves the claims of law forever unsatisfied! No two things were ever more directly opposite than the notions entertained of justification by Luther and Dr. Murdock: and with Luther all the reformers agreed, and so does the catechism of our church—"Justification is an act of God's free grace, wherein he pardoneth all our sins, *and accepteth us as* RIGHTEOUS *in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.*" For very shame, let these *march-of-mind* theologians forbear to use the terms *atonement* and *justification*, in the manner they have done; or else take pains to have it well understood, that they mean by them something that is not only different from the orthodox use, but diametrically opposite to it.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

On the Existence of Animalcula in Snow.—The following account was sent by Dr. J. E. Mure in a letter to Dr. Silliman. "When the winter had made a considerable progress without much frost, there happened a heavy fall of snow. Apprehending that I might not have an opportunity of filling my house with ice, I threw in snow, perhaps enough to half fill it. There was afterwards severely cold weather, and I filled the remainder with ice. About August, the waste and consumption of the ice, brought us down to the snow, when it was discovered that a glass of water, which was cooled with it, contained hundreds of animalcules. I then examined another glass of water, out of the same pitcher, and with the aid of a microscope, before the snow was put into it, found it perfectly clear and pure; the snow was then thrown into it, and on solution, the water again exhibited the same phenomenon—hundreds of animalcules, visible to the naked eye with acute attention, and, when viewed through the microscope, resembling most diminutive shrimps, and, wholly unlike the eels discovered in the acetous acid, were seen in the full enjoyment of animated nature.

"I caused holes to be dug in several parts of the mass of snow in the ice-house, and to the centre of it, and in the most unequivocal and repeated experiments, had similar results; so that my family did not again venture to introduce the snow-ice into the water they drank, which had been a favourite method, but used it as an external refrigerant for the pitcher.

"These little animals may class with the *amphibia*, which have cold blood, and are generally capable, in a low temperature, of a torpid state of existence. Hence their icy immersion did no violence to their constitution, and the possibility of their revival by heat is well sustained by analogy; but their *generation*, their *parentage*, and their *extraordinary transmigration*, are to me subjects of profound astonishment."

Mammoth Crystal.—In Moretown, on Onion River, among the Green Mountains, has been found a crystal of smoky quartz, weighing 110lb., most of it of *first water*. This crystal is a six-sided prism, very regularly formed, having one end terminated by a six-sided pyramid, surface generally smooth, and angles well defined, and being so transparent, that large letters may, in some directions, be read through it. The sides of the prism are parallelograms, transversely striated, varying in length from 8 to 10 inches, and in breadth from 5½ to 7. The circumference of the prism, at the end next to the termination, is 2 feet 11 inches; at the other end, 3 feet. When this crystal stands erect, it is 20 inches high. It is now in the cabinet of Rev. T. A. Merrill, of Middlebury.—*Vermont Chronicle.*

One of the steam carriages, at the prize trial on the Liverpool rail-road, rushed over the distance of a mile in one minute, that is ten times the speed of what a few years since was considered good travelling. A similar increase of velocity, were

it practicable, would enable a carriage leaving Manchester for Liverpool, to *outstrip* the sun and stars, and thus see the heavenly bodies move eastward, so that, if the land were continued round the globe, the traveller would at length leave the sun setting in the east and see it rise again in the west, and the same of the stars; or by condescending to abate his speed, or taking a rather lower latitude, where the degrees are longer, he might keep the sun always at noon, or always at morning or evening, as he pleased.

After the fire of London, the walls of St. Paul's, eighty feet perpendicular, and five feet thick, and the tower, two hundred feet high, though cracked and tottering, stuck obstinately together, and their removal, stone by stone, was found tedious and dangerous. Sir C. Wren wrought a hole in the foundation of one of the pillars, and with eighteen pounds of gunpowder cracked the whole angle of the tower, with two great arches which rested upon it, and also two adjoining arches of the aisles, and all above them; and this it seemed to do somewhat leisurely, cracking the walls to the top, lifting the whole weight above nine inches, which falling, made a heap of ruins without scattering. The powder lifted three thousand tons, and saved the work of a thousand labourers. The fall of so great a weight from a height of two hundred feet, gave a concussion to the ground that the inhabitants around took for an earthquake. During Wren's absence, his superintendent having done some mischief with gunpowder, the whole neighbourhood united in petitioning that no more should be used. Wren yielded to their solicitations, and resolved to try the effect of that ancient engine, the battering ram. He took a strong mast, armed with iron in two places, which he suspended, and with thirty men vibrated the machine against the wall a whole day. They believed it was to little purpose, but the second day the wall was perceived to tremble, and in a few hours it fell.—*Family Library. Lives of Architects.*

The Monument in London was first used by the members of the Royal Society for astronomical experiments, but was abandoned on account of its vibrations being too great for the nicety required in their observations. This occasioned a report that it was unsafe; but its scientifick construction may bid defiance to the attacks of all but earthquakes, for centuries.—*Ibid.*

Bishop Sanderson says, in his preface to his once-celebrated prelections on the "Obligations of Conscience," that he had no intention of printing them; they had lain for many years neglected, scattered in shreds in corners among waste papers; but a bookseller wrote him word, that two fair copies (written out perhaps by some diligent students, to whom the lecturer had lent his MSS. at the time of the delivery) were in his possession, which he was strongly urged to print; but he would make no use of them without the author's consent. "Laudavi," says the Bishop, "immo amavi in homine, mihi penitus ignoto, animi candorem; et ex eo genere quibus fere unius lucri studium est, æqui reverentiam." He in consequence wrote to the bookseller to send him one of his copies; which preventing the labour of transcription, he was induced to send the work to press. This anecdote would have delighted honest Isaac Walton, the bishop's biographer and panegyrist, especially as the worthy bookseller was, like himself, a London tradesman.—*Ch. Obs.*

What a terrifick picture does the following passage (from Lardner's Cyclopædia, History of France,) exhibit of the death-bed of a man devoted to the pomps and vanities of the world, and who is "at ease in his possessions." "A fatal malady had seized on Cardinal Mazarin, whilst engaged in the conferences of the treaty, and worn by mental fatigue. He consulted Guenaud, the physician, who told him that he had but two months to live. Some days after, Brienne perceived the cardinal in his night-cap and dressing-gown tottering along his gallery, pointing to his pictures, and exclaiming, 'Must I quit all these?' He saw Brienne, and seized him: 'Look at that Correggio! this Venus of Titian! that incomparable Deluge of Caracci! Ah! my friend, I must quit all these. Farewell, dear pictures, that I loved so dearly, and that cost me so much!' A few days before his death, he caused himself to be dressed, shaved, rouged, and painted. In this state he was carried in his chair to the promenade, where the envious courtiers paid him ironical compliments on his appearance. Cards were the amusement of his death-bed, his hand being held by others; and they were only interrupted by the papal nuncio, who came to give the cardinal that plenary indulgence to which the prelates of the sacred college are officially entitled." Mazarin expired on the 9th of March, 1661.—*Lardner's Cyclopædia, History of France.*

Religious Intelligence.

FOREIGN.

We have the gratification of laying before our readers this month, original intelligence, (and as far as we know, the most recent that has reached our country,) from one of the most interesting fields of missionary labour in the world. We publish the whole letter, because we admire the spirit and feelings of the writer in relation to himself and family, as well as rejoice in the success and the prospects of the missionary corps to which he belongs.

—

Copy of a Letter from the Rev. George D. Boardman, a Baptist Missionary in Burmah, to a gentleman in Philadelphia.

Maulmein, August 3, 1830.

VERY DEAR AND RESPECTED SIR,

Your kind letter of May 12th, 1829, should not have remained so long unanswered, but for the repeated attacks of illness with which it has pleased our Heavenly Father to visit my beloved wife and children; the necessary confusion attending on our removal from Tavoy to this place; and, finally, my own long protracted illness, from which I have not yet recovered. Indeed, the physician says, I have no reason to expect a total recovery. He, however, hopes that after the present rains I may be better, and if I can avoid the next annual return of the rain, by going to a different climate, my life may be prolonged a year or two. But I am not careful for my life, except as the happiness of an affectionate family, and the spread of the Redeemer's kingdom, are more or less involved in it. For some time past, I have been almost ready to say, "I had rather depart and be with Christ."

Your account of the happy and wonderful progress of religion, the distribution of the sacred Scriptures, both in America and in Europe, and the increased attention to the education of children, is truly cheering. And yet, I feel inclined to think that the spirit of benevolent operation will be aroused and raised to a much higher and holier pitch, as we advance nearer and nearer to the glorious days foretold in the divine word. Sometimes I have felt a wish to be spared, like blessed old Simeon, to see the new light and glory dawn on the nations of the earth. But the sight will probably be as pleasant from the heavenly battlements, as from this earthly house of our tabernacle.

Our friend, Mr. Judson, left this station in April last, and after spending a few weeks in Rangoon, proceeded up the river as far as Prome, intending, I believe, after the rains, to proceed to the Burman capital. Mr. Wade is at Rangoon, where, for several months past, the call for Christian Scriptures has been almost unprecedented. Thirty, forty, or fifty in a day, from all parts of the country, come soliciting books. In this way, hundreds and thousands of Tracts and portions of the Christian Scriptures have been distributed, within a few months, and the call seems as loud as ever A few have been baptized, but the spirit that has rested on the people, has been that of *inquiry*, rather than of immediate and obvious *conversion*.

In this place is a native church of about 50 members, and two small churches among the English soldiers stationed here. These three churches depend on us entirely for instruction. In Tavoy, the station we recently left, there is a church of 13 members, all wild men from the forest, but I hope subdued by the power of the gospel. The whole number baptized by all of us, since this mission was first established in 1813, is about 120. Mr. Bennett, our printer, who with his family sailed from your city last year, with our mutual friend Mr. Blaikie, is at this station. He is very busily engaged in printing Tracts and portions of the sacred Scriptures, and before very long, if we live, we hope to see the Burman nation well supplied with copies of the New Testament.

Our beloved wives are busily employed in conducting schools, and in managing the female part of the native church. Our children, of whom we have two sons, and Mr. and Mrs. Bennett two daughters, are still small, but they claim a tender interest in our care and prayers.

Mrs. Boardman unites with me in most respectful and affectionate regards to yourself, and the members of your family.

With much sincerity of respect and Christian affection, I am, my dear Sir, ever yours, GEORGE D. BOARDMAN.

Notice.

The General Assembly of the Presbyterian Church in the United States, is expected to convene, agreeably to adjournment, in the First Presbyterian Church in Philadelphia, on the third Thursday, the 19th of the present month; to be opened with a sermon, at 11 o'clock A. M., by the Rev Dr. Ezra Fisk, the Moderator of the last year.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of April last, viz.

Of Mr. John M'Mullin, the annual collection in the Sixth Presbyterian Church for the contingent fund	$12 00
Of the Rev. Samuel Lawrence, Greenwich, for do.	2 00
Of the Rev. John W. Scott, a quarter's rent, for do.	87 50
Of the Rev. Joshua T. Russell, collected by him in New York for the Professorship to be endowed by the Synods of New York and New Jersey .	130 00
Amount	$231 50

View of Publick Affairs.

EUROPE.

With the exception of Sweden and Denmark, if indeed they are to be excepted, there is not a state of Europe which has not been thrown into agitation by the last revolution in France. The most recent intelligence from Britain is of the date of the 31st of March, and from France, by the way of Britain, of the 30th of the same month.

Britain.—Very ardent debates have taken place in both houses of the British parliament, on the subject of reform. In the Commons, on the second reading of the reform bill, which had been prepared and submitted by the ministry, the opposition to the measure was found to be far greater than had been anticipated. Mr. Peel distinguished himself highly by a speech against the bill, although he declared that he was not opposed to *all* reform. On taking the question for a third reading, it was found that the ministry had a very slender majority. As the bill had not had its final reading in the Commons, at the date of the last accounts, it of course had not been formally submitted to the house of Lords. But the topick was so all engrossing, that it was brought forward informally in that house, when petitions were presented, as they constantly were, either in favour of reform, or against it. The debate was principally carried on by the Duke of Wellington against reform, and by Lord Grey in favour of the measure. Lord Chancellor Brougham made one speech, with his usual ability and eloquence. The London newspaper paragraphists are chiefly occupied with discussions, pro and con, in relation to this subject. The prevalent impression seems to be, that if the ministry do not carry the bill, without any material alteration, and by a considerable majority (of which there is apparently but little prospect) an appeal will be made to the sense of the nation, by a dissolution of the present parliament, and a new election of members. Many think and say, that there is no alternative but *reform or revolution.* Yet the opposition to reform appears to be greater, in the country at large, than we had apprehended. In Scotland, it is strenuously opposed. Among others, Sir Walter Scott, at a publick meeting, came forward in a decided and able speech against it. Still, we have no doubt, that a large majority of the nation, both in the north and south, are in favour of reform; and that however reluctant the present holders of power and influence may be to yield the point, they must do it, or that consequences more fearful even to them, than the measure which they hate so inveterately, will inevitably ensue. This we hope, and rather believe, they will at length perceive, and abate, if they do not withdraw their opposition. O'Connell is ardent in the cause of reform, and now uses all his influence to keep Ireland quiet, till the question shall be decided. He says, moreover, that the success of the

measure will insure permanent quiet in that country. Ireland, however, is as yet, far from being quiet; and it is stated, that a large body of troops is to be sent from England, to aid the civil authority in suppressing banditti, and insurrectionary movements. There is a dreadful scarcity, amounting it is said to absolute famine, in some parts of this unhappy island. Britain has lately lost two men of great distinction in the religious and literary world—Robert Hall, of Bristol, and Andrew Thomson, of Edinburgh—the former a Baptist, the latter a Presbyterian minister of the gospel. We question if Mr. Hall has left in Britain a man of superior intellect to that which he possessed; and if not in Britain, we certainly know not where else to look for his rival. Nor was Dr. Thomson much his inferior. Whether as speakers or writers, both were pre-eminent among the eminent: and both had consecrated all their powers to God and to the promotion of his cause. When such men die, in the zenith of their influence and their usefulness, the world sustains a loss beyond an estimate.

FRANCE.—There has been another change of ministry in the French cabinet—Casimir Perrier is now president of the council. We regret to observe these frequent changes; they indicate a want of confidence in those who manage the helm of state in France. It appears also that the king is far less popular, with those who placed him on the throne, than he was at first—he is even suspected, and by some declared, to be in the interest of the exiled monarch. This we do not believe; but it is a bad indication that he and La Fayette appear to be no longer friends, although no open and apparent rupture has yet taken place. It is clear, however, that the views of La Fayette and those of the court, are widely different; parties run high, and are becoming fixed. The king and his ministry wish for peace, but the disposition of the nation, and especially of that part of it which led the way to the late revolution, is for war; the provocation lately given by the march of the Austrian troops into Italy, seems to render war almost inevitable. A London paper of March 31st, says: "We have received the Paris papers of Tuesday and Wednesday, the 29th and 30th. Their contents appear to us of considerable importance. The tone of all is decidedly warlike. The entry of the Austrians into Bologna is no longer doubtful; but France is said to have addressed a letter to that power upon the subject, the answer to which was anxiously looked for in Paris, as upon it hung the question of immediate hostilities, or an equivocal peace. Prince Metternich acts upon the principle that France is really afraid, or unable to take a single step in her own or any other nation's defence. This want of candour and generosity has roused the choler of Perrier, the irascible President of the Council, for he looks upon it as a sort of personal indignity; and coupled with some curious disclosures of plans of attack by Austria upon France, fostered long before the breaking out of the Italian insurrection, has decided him upon addressing a peremptory note to the Austrian Cabinet, calling upon it categorically to state what its intentions are with respect to Italy. But before taking his final resolve, the President wished to feel the pulse of the English Ministry, and he has accordingly sent his son to England with a mission, it is said, of satisfying our government, that if France should feel itself obliged to draw the sword, it would not be for purposes of territorial aggrandizement. A remark of the Minister in the Chamber of Deputies, 'that France was prepared at all events,' together with some movements amongst Excelmans, Clausel, and some of the French Generals, seem to strengthen the conviction that war is imminent." We shall be agreeably disappointed if the advices from France do not, within a month, announce the commencement of war with Austria; and if so, it will scarcely terminate, till Europe is drenched in blood.

SPAIN.—We have no news of importance from Spain. The symptoms of insurrection, or revolution, which manifested themselves at Cadiz, have disappeared—effectual measures were taken by the government to suppress them—Several revolutionists were executed.

PORTUGAL.—How long that human monster, Don Miguel, will be permitted to masacre his subjects we know not. On the 10th of March, seven Constitutionalists were executed in Lisbon, in a manner too shocking for recital; and afterwards money was distributed to the troops, and the city was illuminated—Nero danced, while Rome was burning.

ITALY.—The whole of northern Italy is convulsed. In Bologna there has been an organized revolution, and for a while the revolutionists carried all before them. The governing Duke narrowly escaped with his life. But powerful corps of Austrian troops, we believe at the instance of the Pope, have been poured suddenly into the country, and the insurgents have fled to the mountains, and wait for succour from France, which we expect they will shortly receive, and thus war commence with Austria.

Rome.—A Pope has at length been elected. He takes the name of Gregory XVI., and is sixty-six years old. His name is, or was, D. M. Maurus Cappellari, presiding Cardinal of the Propaganda in Rome; and of course he is not likely to lack zeal in sending Popery to other countries—We may look out for more Jesuits in the United States.

Austria, Russia, and Prussia.—These powers are likely to form a league, if it is not already formed, to endeavour to preserve their subjects from the infection of the revolutionary influenza, as they esteem it, which is pervading Europe; and to resist the first symptoms of it that shall appear. Between them and France, there is, as we have said, every appearance that a bloody conflict will soon commence—the result of which no human foresight can foretell.

Belgium and Holland remain much *in statu quo*. Open and declared warfare between them is predicted by some of the English Journalists—the former to be sustained by France, and the latter by Prussia and Austria. Belgium is still without a king, and is in great confusion. It is said that a Dutch and English fleet is to blockade Antwerp—England being offended because the Protocol of London, in regard to the choice of a reigning prince, was disregarded. If there is a general war in Europe, and England keeps out of it, we shall wonder.

Poland.—The brave Poles have maintained their struggle for freedom with more than Roman courage and devotedness. We cannot give details; we can only say, that after a series of bloody conflicts, continued daily for more than a week, their invading foe found himself, though claiming a victory, in a most perilous situation, and obliged to fall back to secure his supplies and reinforcements. The elements have fought against the Russians now, as they did against the French, when Russia was invaded. The breaking up of the winter has operated to prevent both the advance of reinforcements to the Russian army, and the operations which Diebitsch wished to prosecute, in the neighbourhood of Warsaw. Insurrections in several of the Russian provinces bordering on Poland have also begun to be manifested; so that although we have still great fears that Poland will be subdued, we have more hope than we had some time since, that a favouring Providence will enable her to maintain her ground, and ultimately to achieve her independence.

Russia.—Had the emperor Nicholas foreseen the desperate resistance to his arms which has been made in Poland, and the state of the conflict as it existed at the time of the last advices, we do not believe he would have engaged in the war into which he has rushed. He expected an easy conquest, and will now find his honour concerned to effect what he has undertaken. But if the rumoured revolt of several of the provinces of his empire should really take place, he will be compelled to desist, and to patch up a peace in the best manner he can. We have long been looking to see the Russian empire fall to pieces. We do not think it can long exist as it has done for the last half century—if it should, it will be a new thing under the sun. It is more extensive than the Roman empire was in the height of its power.

Turkey.—The Turk, we are told, is rejoicing that his old enemy, by whom he has lately been humbled, has found employment for his arms among his own subjects; and it is intimated that if Russia should be weakened in her present war with the Poles, or should be still farther committed for a conflict with France, the opportunity will be seized by the reigning Sultan, to endeavour to recover the possessions which have recently been wrested from him. We think, however, he will be cautious, and not make an attempt till he thinks he is sure of success. We see it stated in a recent account, that he has issued an explicit prohibition to his subjects, against continuing to call the Christians dogs—the common appellation hitherto used by the Turks, when speaking both of Christians and Jews. Mahmoud appears to be desirous to introduce among his people the improvements of modern Europe; sensible that there is no other way of raising them from that inferiority to their Christian neighbours, of which he seems to be very sensible.

ASIA.

Asia has often been the theatre of war and carnage of the most desolating kind; but at present it is far more tranquil than Europe. Not long since, there was a rebellion in China, which threatened to be serious, but it appears to have been arrested; and throughout the whole of this extensive and most populous section of our globe, there is at present no war—beyond some petty broils among subordinate chiefs. The missionary operations, too, of several Christian denominations, are proceeding in a very auspicious manner—May peace continue and Christianity extend—must be the wish of every philanthropist, and the prayer of every lover of the Redeemer. There has recently been a most terrifick storm of wind and rain, producing an inundation, and

occasioning considerable loss of property and of a number of lives, at Smyrna and its vicinity.

AFRICA.

The Rev. Dr. Philip, by whose benevolent and active exertions the Hottentots in South Africa were, not long since, emancipated from the cruelty of their Dutch and English oppressors, has been himself most grievously persecuted, by those whose tyranny over the natives he was instrumental in circumscribing. He has been prosecuted in an English court at the Cape of Good Hope, and sentenced to pay an enormous fine. But his friends in England have determined to indemnify him; and he will doubtless proceed and persevere in his plans of humanity and Christian charity. The American colony at Liberia was never before in so prosperous a state, as it is represented to have been by the last accounts from that interesting establishment. Numerous comfortable dwellings have lately been built, agriculture is more generally attended to, commerce is extended, schools are established, and the neighbouring native princes are seeking the friendship and alliance of the American colonists. Yet the slave trade is still pursued, with little, if any diminution. A most desperate action lately took place, between a slaver and the boats of a British cruiser. The slaver was eventually captured, and 167 slaves were found in chains and liberated—When will this horrible traffick terminate! never, we fear, till Christian establishments on the whole slave coast shall render it impracticable, as has already been done at Liberia and its neighbourhood.

AMERICA.

There is still nothing like stable peace in any of the republicks of Southern America. Some are less agitated than others; but it does not consist with our plan to say much of those ephemeral changes which are constantly taking place in this interesting, but at present unhappy portion of our continent. In general, their state is little different from that which we exhibited in our last number. There is more active hostility in Colombia, and less in Mexico, than we had heard of a month ago. The United Provinces appeared, by the last reports from that quarter, to be preparing for a general civil war, but it had not actually commenced, and some hopes were entertained that it might be avoided.

UNITED STATES.—The President of the United States has seen fit to change his whole cabinet, unless the attorney general be excepted—he has not yet resigned, but it is expected that he soon will. This is the first occurrence of the kind which has happened under the federal government; and it is our sincere prayer that it may prove auspicious, and not injurious to our beloved country. It does not appear that the President had lost his confidence in the integrity or capacity of any of his secretaries—Other causes are assigned for the change—causes which the Christian Advocate thinks it beside his duty to canvass—into which he judges it not to be within his province even to inquire. Of every thing that has a direct bearing on the moral and religious interests of our country, he will always speak freely—and most readily when the evil, or the good, is seen in high places. But on matters merely political, or whose moral tendency is questionable, he believes that he will best subserve the interests which he seeks to promote, by entire silence, or by only stating facts without any comment.

THE NEXT GENERAL ASSEMBLY.

There is reason to believe that the General Assembly of the Presbyterian Church, at its approaching Sessions, will be called to discuss and decide on questions and concerns deeply affecting not only the particular interests of the church of which it is the supreme judicatory, but those in which the cause of vital piety and the extension of the Redeemer's kingdom in the world, are involved. Without wishing to say a single word to forestall the opinions of any one, we desire respectfully and affectionately to suggest to all our Christian brethren, the great importance of being much in prayer to God, that he would graciously preside over the deliberations of the Assembly, and guide them to the best issue. We are aware that in some congregations a season of special social prayer is set apart for the purpose we have mentioned; and we rejoice to see that the members of the Assembly themselves, are invited to a prayer meeting for the same purpose, immediately before the commencement of the sessions. But beside all this, there surely ought to be much private and family prayer, in which the Sovereign Disposer of all events and of all hearts, should be earnestly implored to take the management of the concerns that relate to his own cause into his own hands; and so to order every thing on which the Assembly is called to act, as that his glory and the good of souls may best be promoted—let the gratification or the disappointment of short sighted and erring mortals, fall how or where it may.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MAY 1, 1831.

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

Extracts from the Journal of Mr. Meigs, Jan. 2, 1829.

YESTERDAY attended our annual meeting for business. All the brethren were present, and much business, important to the mission, was transacted with great harmony. Though we are often called to discuss and decide questions, on which there is room for difference of opinion, as well as for selfishness to operate, it is a subject that calls for devout thanksgiving to the Author of peace and concord, that these virtues have so long been cherished and cultivated among us. We are often reminded of that beautiful expression of the sweet psalmist of Israel, "Behold how good and how pleasant it is for brethren to dwell together in unity."

12. Many workmen are engaged upon the buildings for the seminary, who, from their ignorance, laziness, and dishonesty, require a great deal of my time and attention. It is not in heathen lands as in Christian, where intelligent and honest men can be obtained to superintend, as well as perform, every branch of business. An honest and intelligent superintendent I have not been able to find. From the want of good workmen and a good market, where necessary articles may be purchased, building in this district is attended with much delay and many perplexities.

Quarterly Communion—Public Library—Prayer for Colleges.

12. Our quarterly season of communion, at which the members from all the stations are expected to be present, was at Batticotta to-day. Though it is attended with some expense and inconvenience, for those who live at a distance from the place of meeting to attend, yet the advantages of frequently coming together for this purpose are very great. While the members are scattered at the different stations, they feel that they are indeed a "*little* flock;" but when they all come together, they see and feel that they are not alone. They become acquainted with each other, and by coming together at the same table, though from different parishes, and of different castes, they learn to love each other, and to feel more and more that there is a common bond of union between them, uniting to each other and to their common Lord, by the most endearing ties. It furnishes us, also, with frequent opportunities of addressing them all together on the great and all important truths and duties of Christianity, and of exhorting them to walk worthy of the profession which they have made, and of their high and holy calling.

February 19. Have spent all the time that I could command for several days past in arranging, labelling, and making a new catalogue of our public library. Books, in order to be preserved in this country from the effects of the heat and moisture of the atmosphere, as well as from the numerous insects that eat them, require a great deal of care and attention. The library consists of 600 volumes, many of which are valuable and scarce books. It may be recollected, that our departed brother, Warren, bequeathed his library to the mission, which accounts in part for the number of volumes.

26. As this is the day set apart in our native land to pray for our colleges and other seminaries of learning, it was agreed by all of our members to spend it as a day of prayer for the same great object. It has proved an interesting and profitable day to me. If our friends in America feel the pressing necessity of far greater numbers of pious young men to supply the destitute churches there, and our immense frontier settlements, where as yet there are but few churches formed, what is the condition, and what are the necessities of six hundred millions of perishing heathen and Mohammedans, to say nothing of Roman Catholics and nominal Christians? We know something of their miserable condition, by living among them, and witnessing their abominable idolatries. We feel the need of hundreds and thousands more to come up to the help of the Lord against these mighty hosts. But where shall they be found? O that the Lord would pour out his Spirit in copious effusions upon all the colleges and seminaries in our land, and thus raise up a host of faithful preachers, to carry the good news of salvation into every dark corner of this miserable world!

March 6. That our own children may not be neglected while we preach the gospel to the heathen, we have a monthly service with them at our several stations, at which all the children, who are old enough to understand, are expected to attend. The meeting was here today, and I had much pleasure in declaring to them the simple, yet sublime and interesting truths of the gospel.

Labors of a Sabbath.

15. Sabbath. In the afternoon preached in the chapel to an attentive audience, consisting of our own families and servants; the workmen employed upon building for the seminary, the youth of the seminary, our school-masters, and the larger children in the native free-schools, and a few of the neighbouring men and women,—in all, about four hundred persons. A large part of these hear the gospel understandingly, and some few, we have reason to hope, profit by what they hear.

A few minutes after the morning service is ended, we hold a church meeting, at which our own families and the native members at the station, together with a few inquirers, attend. This is a meeting for prayer for a blessing on the word preached, and for the discussion of interesting subjects of faith and practice.

At 3 o'clock, P. M. attended a second meeting in the chapel for the benefit of our hired assistants and the members of the seminary.

At 4 o'clock went to the Gorham school in Sangaratta, about a mile and a half east of the station, and preached to the school and about twenty-five of the neighbouring men who commonly attend.--- Here I often find a very attentive and interesting audience, though some are disposed to revile at what they hear. The greater part, however, appear to be persuaded of the excellence of the Christian religion, but say it is too strict for them, and that they are not able to live agreeably to its requirements.

In the evening held another meeting with about half of the young men in the seminary, at which they recite two chapters in the bible, to which they have attended in the course of the day.

In the afternoon of every Sabbath, a part of the native members of the church visit the schools in the several villages around us, catechise the children, and hear them read the scriptures; and the rest go into the villages to distribute tracts, and speak to the people on the great concerns of their souls. Though they often meet with much to discourage, they have also much to encourage them to persevere in their good work, as appears by the reports of their labours, which they make every Saturday evening. As between twenty and thirty are thus engaged, we may suppose that at least two hundred persons hear something of the gospel every Sabbath. As these people do not attend church, they would otherwise remain in heathenish ignorance.

The foregoing account may be considered a fair specimen of the manner of spending the Sabbath, when at the station. Mr. Poor and myself are not commonly both at the station on the Sabbath. During the last three years, it has so happened, that some one of the brethren has been absent from his station for want of health, and from other causes, by far the greatest part of the time. We have therefore taken turns in supplying these stations on the Sabbath.

REPORTS OF MISSIONARIES.

New-York.

From the Rev. G. G. Sill, dated, West Mendon,, N. Y. April 1st 1831.

Revival in West Mendon, N, Y.

In my last letter I stated our prospects to be more encouraging than they had been—one case of hopeful conversion had occurred, and that several were inquiring. I now have the happiness to communicate the intelligence of a revival of religion in this Congregation.

It has progressed very gradually and still for about four months, in which time between twenty and thirty have been made the hopeful subjects of divine grace.

A Church was organized by a commission of the Presbytery of Rochester on the first of March consisting of six members. Since the Church was formed the Lord's supper has been administered twice, and twelve members added upon examination, and five by letter. Of these twelve, eleven were the subjects of the present revival. The Church now consists of 12 Male and 11 Female Members. Meetings for religious conference and prayer, have been and are now attended three evenings in the week; besides these there are some small praying circles which meet weekly or semi-weekly. There appears to be at present as much engagedness & more of the spirit of prayer among christians than at any time since the revival commenced.

In view of what has transpired in this Congregation we may well exclaim, what hath God wrought? Two years and a half ago when I commenced my labours here there was not a male member of the Presbyterian Church living in the place. Five months ago there were no meetings for religious conference and prayer. Indeed when the first prayer meeting was held there was but one brother present belonging to the congrega-

tion, whom I could call upon to lead in prayer. Now there are nearly twenty that occasionally lead in our social meetings. Before the revival commenced there was not a family in the congregation, save that of your Missionary, in which worship was maintained, now there are thirteen.

Since my last report a Sabbath School has been established, and also the monthly concert of prayer, at the close of which a collection is taken up for the Assembly's Board of Missions.

PENNSYLVANIA.

From the Rev. J. L. Grant, Pastor of the 11th Church, Philadelphia, dated April 18, 1831.

Interesting Revival.

The period since I last addressed the Board has been one of no ordinary interest to our little Zion—and although there has been a continued manifestation of the gracious presence of the spirit among us, still the last six months has in a remarkable manner been characterised by his divine influences. Our congregation increases very fast; the house is well filled three times on the Sabbath, and our evening meetings through the week are well sustained; the Church seems to be aroused, the spirit of prayer is evidently among the people of God, and as an evidence of this, the preached word is attended by the invincible operations of the Holy Spirit, sinners of all ages have been seen to bow at the footstool of sovereign mercy. It has been truly a season of refreshing--The instrumentality which has been employed has been the plain exhibition of the doctrines of grace. The Church has been frequently called together, and the personal and relative duties of Christians explained and enforced, while sinners have been urged to an *immediate* compliance with the offers of mercy. The observance of days of Humiliation, Fasting, and Prayer, has been followed by happy results; unity of sentiment and feeling pervades the Church, and an increased love to the *doctrines* and *discipline* of our Church is plainly discovered. We have added to our number since I last reported to you, 46 on Examination, and 14 on Certificate; 31 of whom received the ordinance of Baptism. I have also baptised 13 children from the house-holds of professing parents.

MICHIGAN TERRITORY.

From the Rev. R. Pettibone, dated Ann Arbour, M. T. March 9, 1830.

I have organized a Town Bible Society, auxiliary to that of the county, and attended four of its meetings for business.

A Female Tract Society was formed previous to my coming. Another has been formed with reference to a monthly distribution; but the latter society has not, as yet, received its tracts and will not until the opening of navigation. From the Female Tract Society and from a benevolent individual, I have received and distributed one thousand pages of tracts---all that I could procure.

Two Sabbath Schools connected with the church and congregation, have been revived and continued during the winter; they are now in a very flourishing state.

In the cause of temperance I have not been inactive; I have delivered several addresses upon the subject in this, and in the towns adjoining. Opposition to this cause has been bold and spirited, but it is rapidly declining. Some, who, three months since, openly opposed it, have seen their folly, and have since become members of the Temperance Society. One distillery is abandoned, and one merchant and one innkeeper in this village, sell no ardent spirits.

The Bible Society organized in this town is small, but active and efficient. Every family within its limits has been visited and the destitute supplied with the scriptures excepting a few Catholic families who would receive no bible.

There has been a gradual increase of the worshipping congregation on the Sabbath and "brotherly love," abounds much more in the church than formerly.

There have occurred two instances of hopeful conversion among us of late, and some few individuals are enquiring, but still we have experienced nothing that may be called a revival.

As it respects this territory in general, I would state that it is much better supplied with Missionaries, than I anticipated. I have received such information respecting it that I have considered it unnecessary to spend time in exploring. This territory in general, is much better supplied with evangelical ministers than many parts of the state of New York. At present, I should not think it advisable to send any more Missionaries into this territory. Another year will probably open new fields of labour.

The importance of Missionary labour in this region is unspeakable. Emigration from all parts of the Union and from Europe, is extremely rapid. But a few years and this country will contain a large population. The soil is fertile and the climate more healthy than most countries equally new. *Now* is the time to gather and build up churches and prepare the way for Zion's prosperity in these western wilds. *Now* is the time to lay

the foundation upon which the superstructure shall rise, whose walls will be salvation and whose gates praise.

Virginia.

From Mr. John Dickey, dated Halifax county, Va. March 31st 1831.

My labours for some time, on the Sabbath have been equally divided between the two churches, Harmony and Carmel, situated about seven miles apart. I have also preached some during the week, in different parts of the country: but not as much as I wish to do, when I can obtain private houses conveniently situated for the purpose. The number of members in each of the two churches is very small; being about six in the one and eight in the other. Both of the houses of worship, are excellent buildings and are nearly new and of a very convenient size.

Since I have been here I have preached about 30 times—dilivered one address on the subject of temperance—visited a few families and distributed near 3000 pages of tracts most of them on my way from Baltimore to this place. In several families where I have staid, I have endeavoured to do something towards the instruction of the slaves, and have been gratified with the seriousness and attention which some of them have manifested. I am not so happy as to be able to report any conversions as the fruit of my labour, though I would fondly hope that there are some at least, who are setting their faces towards the kingdom of God. I expect next Sabbath to form a Bible Class at Harmony church, to meet every other Sabbath, immediately after preaching. As soon as we can get books, we intend commencing a Sabbath School. The severity of the weather, and my uncertainty with respect to my location, has prevented my attending to these useful institutions sooner. On the third Sabbath in May next, we expect to have a four days meeting at Harmony, which I hope will be attended with happy results to the church and the welfare of the cause of Christ in this region; at that time we expect to form a Temperence Society.

New York.

From Rev. J. Myers, dated Brockport, New York, March, 1831.

Revival in Brockport, New York.

At the close of the first quarter of the present year, very little had transpired in my congregation worthy of being reported. Appearances, indeed, began to brighten about that time, and several of the members of the church began to mourn over their stupidity and to awake to more activity and prayer. Soon some few appeared to wrestle with fervency for the descent of the Holy Spirit and the salvation of souls. But it was some weeks before there was any special seriousness manifested among impenitent sinners. The Lord, however, did not refuse to hear the prayers of his people and has since graciously granted us a little time of reireshing from his presence. Our village has been favoured with some precious drops from the cloud which has poured such rich showers of mercy upon Rochester and many other towns in this vicinity.

The first fruits of revival in this place were of an interesting character; and there was a heart-cheering prospect that the Lord was about to gather many souls into his kingdom from among his people. But scarcely had any expressed hopes of salvation before the spirit of sectarianism made its appearance, and very soon some (in our little village of three towering churches) seemed to think it their *duty* to preach and talk about the *mode* of baptism and other topics equally unimportant, and equally calculated to grieve the spirit of holiness and peace, and to divert the sinner's mind from the all important question "what shall I do to be saved?" The work, therefore, as might be expected under such circumstances has not been powerful or *very* extensive in the midst of us: still however, quite a number of souls have, as we trust, been brought out of darkness into God's marvellous light. I have not made nor heard any estimate of the whole number in the village: do not know how many have joined the Methodist and Baptist churches. At the last communion in our church, 14 were added on examination, and 6 or eight are expected to join us at our communion, the 1st Sunday in April. Some others are entertaining hope, who expect to join hereafter. The whole number added since my last report is 19—of these 15 were on examination and 4 by letter, making our present number of communicants 75. The number of children baptised is 8.

Our Sabbath School in the village has been kept up through the winter with rather more than usual interest. The average number of scholars who attend is from 30 to 40. There has been more than usual seriousness part of the time in the school: two or three have expressed hope of salvation.

My services on the Sabbath have been as usual—meetings for prayer, &c. have been more frequent, and I have a meeting one evening of every week designed especially for the instruction of the young converts.

I have preached several times during the winter in a neighbouring feeble congregation which is destitute of a minis-

ter: it is in the village of Holly, five miles west of this, on the canal. There also, the Lord has brought several souls hopefully to a knowledge of the truth as it is in Jesus. By my advice and assistance that congregation were induced to start a subscription for a meeting house, which succeeded beyond their expectations, and they are going on to build, the present season.

Dear Brother—this is indeed a *year of the right hand of the Most High* in this whole section of country. I believe every town in this county has enjoyed or is now enjoying some measure of the Holy Spirit's reviving and renovating influences. Upon some congregations the Great Head of the church has poured out large effusions of his grace, and brought many "wanderers home."

Ohio.

From the Rev. A. Leonard, dated Truro, Ohio, April 1st, 1831.

In the two and a half months since my last report, I have preached twenty eight sermons, and administered the Lord's Supper in Truro, assisted by brother Laboree. Some mercy drops have fallen on Truro. Four persons recently converted were added to our communion on examination; two of them (blessed forever be the God of mercy,) are my own children, my elder son of 21, and the other of 19 years. Previous to the communion we had worship in the meeting-house, either public or social, throughout the week on each evening, except Monday. Since the communion which was on the last Sabbath of February, we know of five other cases of hopeful conversion, and here again my special praise is due, and I trust excited; one of these is my fourth son, (the third living) a lad of 15 years. I have but one other child, a son of 11 years, and my prayer over him is—may the Lord be gracious to thee my son, and bring thee also into the ark of safety, his most gracious covenant for Jesus sake! It was thought advisable to appoint an enquiry meeting, for Wednesday evening after the communion. Two anxious persons attended this meeting. The second meeting nine attended, and on the third, the last we have held, sixteen attended; and we know also of some cases of conviction in which the persons have not attended the inquiry meetings. Our hope and our prayer to God, who hears and answers prayer, is that this may be the dawning of a bright, and glorious day in Truro. Surely there is compassion enough in the heart of a saviour, who could *die* to redeem his enemies, there is virtue enough in his blood which cleanses from *all* sin, and there is power sufficient in the invincible spirit of *all grace* to redeem, and purify, and subdue a multitude in this place. And we think we hear him saying unto us, "according to your faith, be it unto you." May he enable us indeed to bear in the arms of faith before his mercy-seat, the multitudes around who are living in sin, and are exposed to the agonies of the second death.

One token of better times is the fact that the Bible classes have increased from about twenty to sixty-seven members. This increase has been gained partly by special visitation for that purpose through the principal part of the congregation during the last month. I place much confidence in the efficacy of Bible classes as a means of conversion, and shall while I see that the late conversions among us, and the anxious persons were all members of the Bible class, and this gale of divine influence has taken in its range nearly all that were members except such as were previously pious.

New York.

From Mr. Alden Scovel, Columbiaville, N. Y. March 28, 1831.

Pleasing First Fruits.

While infidelity and consequently immorality have greatly prevailed, still there were some who could not unmoved witness the desolations with which they were surrounded. They felt and they were determined to act, and as the fruits of their efforts they soon established a large and flourishing Sabbath School. The average number of scholars during the winter past was not far from 120. This number will doubtless greatly increase during the summer months.—Teachers about 20—many of whom it is confidently believed have been savingly benefitted in consequence of their connection with this school—who while they taught others the way which led to heaven, have themselves been induced to walk in this way. Out of this institution has grown another of deep interest—I mean a Bible Class, which although at present not large, is nevertheless of increasing importance. It is in contemplation of soon forming another S. School. Since I came to this place I have uniformly attended to both of these institutions whenever circumstances and the nature of my engagements would permit. The monthly concert of prayer for Sunday Schools as well as that for missions are statedly observed. A Tract society has also been formed under the most favourable auspices. It numbers about 100 members. The monthly distribution is followed and has been attended with ve-

ry pleasing results. A church has also been organised, and at its organization it was composed of 11 members. Since that period there have been two communions. At the first which was administered by the Rev. Mr. Chester, 8 were admitted 6 on confession and 2 by certificate. At the second which was administered by the Rev. Mr. Searls, 7 were added, 4 by confession, and 3 by certificate. Two more had been examined and accepted by the session, but from considerations needless to relate they were induced to delay a public acknowledgment of their love to the Saviour. It is hoped however that they will have no difficulty of so doing when a similar opportunity may be enjoyed. We are therefore in a short time, through the tender mercy of God, who hath visited us from on high, almost thrice the number with which we commenced. And what is peculiarly pleasing, is that his spirit still appears to be hovering over us to convince, to comfort and to save. May the light of his presence still be enjoyed until all error and darkness shall be chased away from every mind. In the view of the prosperity which has attended us and the wants of the people, the Trustees have resolved if possible, to erect a neat and commodious house for public worship the ensuing summer. To effect this object they have pledged themselves for $1,000. And such has been the promptitude and liberality of many to sustain this resolution that the whole amount will probably soon be realized. Efforts will be made and are making to raise another thousand abroad, and the appeal thus far has not and the prospect is, will not, be made in vain; for manufacturing establishments present peculiar claims, and they are continually increasing in our country and it is well known from the experience of other nations, that if they are not early brought under the dominion of religious truth, they exert a powerful influence in corrupting the fountains of human happiness. Left to themselves, they soon naturally become the grand reservoirs of iniquity from which will flow forth desolation and death on all the surrounding population. Viewing them in this light, you as well as many others will doubtless rejoice, that efforts are making to establish in this place the institutions of the gospel on a permanent basis.

RESOLUTIONS OF PRESBYTERIES.

Presbytery of New York.

Most of the congregations within the bounds of this Presbytery have already been organized as Auxiliaries to the Board of Missions—and several of them have contributed liberally in aid of our funds. The general agent, in the course of a few days spent in the city of New-York, in the months of Dec'r and April, received for the Board more than $1200 in cash, & secured $600 more, which will shortly be paid into our Treasury. We received, a few days since, the pleasing intelligence, that the above named Presbytery, at their session, on the 19th inst. adopted without a dissenting voice, the following resolution in favor of the Board of Missions—viz:

Resolved, That while the Presbytery would leave the individual churches to their own deliberate and unbiassed choice of the particular channel through which their aid shall be extended to the cause of Domestic Missions, the Board of Missions of the General Assembly be, and it is hereby recommended to the affectionate regard and support of the churches, within the bounds of this Presbytery, and that this Presbytery become auxiliary to said Board on the plan recommended by the General Assembly.

Drs. Spring and Philips, and Mr. M'Cartee, ministers, Mr. Hugh Auchincloss of Cedar Street, Gaus Fenn of Rutgers Street, and Moses Allen of the Brick Church, were appointed a Corresponding ex. committee, to carry the above resolution into effect.

Presbytery of Philadelphia.

At the session of this Presbytery, April 20, 1831, the following resolutions were adopted with great unanimity—after which, subscriptions were opened, and four of the ministers present, pledged $280 towards the support of two missionaries in the foreign field—and thirteen members of the Presbytery gave pledges for the permanent support of *seventeen* beneficiaries of the Board of Education. No doubt is entertained, that both of these subscriptions will be greatly increased, and that the pledges given in the resolutions, will be promptly and fully redeemed.

Resolved, 1. That it is the deliberate opinion of this Presbytery, that it is the duty of the Presbyterian Church in these United States, to conduct Christian missions, both foreign and domestic, in her distinctive character.

Resolved, 2. That the Boards of Missions and Education of the General Assembly of the Presbyterian Church, are cordially recommended to the continued

support and patronage of all the churches under our care; and that Executive Committees of this Presbytery be appointed to correspond with those Boards.

Resolved, 3. That we as a Presbytery do agree and pledge ourselves to support at least two missionaries in the foreign field.

Resolved, 4. That the attention of all the sessions within our bounds be particularly directed to the foregoing resolutions as soon as may be, and that they be read from all the pulpits within our bounds before the meeting of the next General Assembly.

The foregoing is a true extract, from the minutes of the Philadelphia Presbytery.

S. G. WINCHESTER,
Stated clerk of Philad'a Presb'y.

Presbytery of Louisville, Ky.

At the late stated meeting of this Presbytery, the following preamble and resolutions were adopted by a vote of 10 to 5—viz:

"Whereas there is a great and growing diversity of feeling and effort among the Presbyterian Churches of the West on the subject of Missionary plans and efforts, Therefore the Presbytery of Louisville feel themselves imperiously called upon to present, to the churches under their care, their views on this important subject, which they do in the following resolutions.

1st, *Resolved*, That the transaction of Missionary business, as appertaining to the Church in her distinctive character, is too sacred to be safely confided to any irresponsible and self-created body.

2d, *Resolved*, That we consider the present organization of the Board of Missions of the General Assembly as most consistent with the order, and most conducive to the peace and purity of our church.

3d, *Resolved*, That we consider it more proper for the Presbytery of Louisville to be Auxiliary to the Board of Missions of the General Assembly, than to any other Missionary association or body.

4th, *Resolved*, That inasmuch as so many inroads have been attempted upon the Presbyterian form of church government, it has become in the view of Presbytery indispensible, that a decided stand be made in this matter, and while they would deprecate any amalgamation of the Board of Missions of the General Assembly and the A. H. M. Society, they would be pleased to see all the members of the Presbyterian church harmoniously engaged in Missionary operations through the Board of Missions of the General Assembly.

The following persons were appointed a "Special Corresponding Executive Committee" on the plan recommended by the Board, viz:

Rev. Geo. W. Ashbridge, *Chair'n.*
Dr. Harrison, Cor. *Sec'y.*
——— Casedy, *Treas'r.*
Rev. Archibald Cameron,
Rev. Jos. L. Marshall,
Rev. Wm. Scott,
Rev. Jas. Hawthorn,
Samuel Harbison,
William Hewlett,
William W. Laws,
James Pomeroy.
Abijah Bayless.

Presbytery of West Lexington, Ky.

The following minute and resolution were adopted by this Presbytery at its late stated meeting, and published in the Western Luminary of April 13th, 1831.

A memorial from the church in Frankfort respecting the General Assembly's Board of Missions and the Home Missionary Society was read and ordered to be laid on the table. Four resolutions presented by Dr. Blythe, respecting said societies were also read and the subject discussed for some time, after which the following preamble and resolution were moved as a substitute, and after considerable debate were adopted in the words following, viz;

Whereas a memorial from the Frankfort church was presented to this Presbytery, requesting them to unite in a petition to the General Assembly in favour of a union between the Assembly's Board of missions and the Home Missionary Society; therefore.

Resolved, That we disapprove of this attempt to unite these two Societies at present, and do hereby declare our preference for the General Assembly's Board of Missions, and express our strong desire that our churches will continue to support said Board, and enable it to carry on with vigor its plans for blessing the destitute in our land with the gospel of peace.

The vote on this motion stood, *Yeas* 17 *Nays* 6.

Presbytery of West Tennessee.

The following resolutions were unanimously adopted by this Presbytery, at its stated spring meeting, and we have reason to believe, that similar resolutions have been adopted by the Presbytery of Shiloh.

1. Resolved, that this Presbytery highly approve the plans and operations of the Assembly's Board of Missions, and particularly as they regard the valley of the west.

2. Resolved, That this Presbytery view the union of all the churches throughout the bounds of the Assembly with their Board, as an object greatly to be desired, and as an event which will bring the greatest good and prosperity to this branch of the church.

3. Resolved, That this Presbytery will take effective measures to further the objects of the Board, by attending annually to the collection and forwarding of the funds which have been, or may be, subscribed in their congregations as auxiliary to the Board.

The above is a true copy from the records of Presbytery.

DUNCAN BROWN, Stated Cl'k.

Presbytery of Holsten, East Tennessee.

A few days since we were furnished with the following extracts from the minutes of this Presbytery, which we believe have not before been published.

Leesburg Church, April 6th, 1830.

"Resolved, unanimously, that this Presbytery form itself into a Missionary society, auxiliary to the Board of missions of the General Assembly, and earnestly recommend to all the Sessions within our bounds to form societies, on the plan recommended by the Board, auxiliary to this society.

Rogersville Church, Oct. 4th, 1830.

Mr. Matthew Stephenson of Leesburg, was unanimously chosen Treasurer for the missionary society.

The Rev. L. G. Bell, Messrs. John G. Easton and John Stephenson, were appointed an Executive Committee, for the same society for the term of one year."

From the above named Committee, we have received a very interesting communication, respecting the vacancies and missionary stations within the bounds of the Presbytery, accompanied with an earnest request for the speedy appointment of at least, *five* missionaries. The Chairman of the Committee says,—"The churches under our care, embrace upwards of 1800 members, and it appears that upwards of *twelve hundred* of these are *totally destitute of the ministry.*"

It is the ardent desire and purpose of the Board, to locate in this field, as speedy as possible, at least three missionaries.

Presbytery of Washington, Pa.

Extract from the minutes of the Presbytery of Washington, at their sessions in January, 1831.

"The Committee appointed to define and report on the powers of the Executive Committee of Correspondence with the General Assembly's Board of Missions, reported, and recommended the following points as requiring the special attention of said committee, and falling within the scope of their powers, viz.

1. To receive generally applications for aid from feeble congregations within the bounds of this Presbytery, which have pastors or stated supplies: and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the Treasurer of the Assembly's Board, and be subject to the order of said Board.

3. To select and recommend to the Executive Committee of the Board of missions, Missionary fields and missionary laborers; and also to locate such missionaries as may be sent to them by the Board for specific instructions.

Ordered that the members of Presbytery pay over all monies collected for the above object, to the Treasurer of the Corresponding Committee on missions.

Resolved, that the above-mentioned Committee on missions, report annually to this Presbytery; and that any three of them be a Committee for the transaction of business.

The committee consists of the following members viz:—The Rev. John Anderson, D. D. Elisha Macurdy, Thomas Hoge, James Hervey, David Elliott, and John McCluskey.

The Rev. Thomas Hoge, was appointed the Treasurer and Secretary of the Committee, to whom all monies shall be paid, and all communications addressed.

The Presbytery of Bethel, S. C.

Rev. and Dear Sir.

I am directed officially to announce to the Executive Committee of the Board of Missions of the General Assembly, that the Presbytery of Bethel have resolved to become auxiliary to the Board of Missions of the General Assembly, that the Presbytery have directed the congregations under their care to organize themselves into associations auxiliary to the Presbytery that the elders in each congregation be authorized to act as a board of Managers in the said associations, and that they are required to make an annual report to the Presbytery of

their doings and of their collectors for this object.

Yours in our common Lord.

JOHN B. DAVIES, S. C.

The Presbytery of Newton.

"At a meeting of the Presbytery of Newton held at Belvidere, N. J. April 26th, 1831, the following resolutions upon the subject of Missions were adopted.

"1. That this Presbytery cordially adopt the sentiment, that it is the duty of the Church in her distinctive character to conduct the whole subject of Christian Missions.

"2. That this Presbytery become auxiliary to the Assembly's Board of Missions; and that they earnestly recommend this Board to the attention of all their Churches.

"3. That in dependance upon divine assistance, we will raise six hundred dollars this year for the Assembly's Board of Missions, and request that two missionaries be appointed to labour within our bounds for the ensuing year.

"4. That Messrs. Campbell, Castner, Shafer, Candee, Ministers, and Messrs. Sherrard, J. Y. Miller, and Stiger, Elders, be a corresponding executive committee, on the plan recommended in the last report of the Board.

FOREIGN MISSIONS.

"Having received a circular from the Presbytery of Baltimore requesting our co-operation with them in efforts to promote the extension and enlargement of Foreign Missionary operations, on consideration; Resolved,

"1. That the object is highly important.

"2. That as soon as the General Assembly shall mature a plan of operation on this subject, and, send it down to their Churches, we will co-operate with our brethren of other Presbyteries, and use our best endeavours to extend the Redeemers kingdom to the ends of the earth.

J. GRAY,
Cl'k of Presb'y."

REPORTS OF AGENTS.

The Rev. S. H. Crane, general agent reports, that he has recently visited St. Louis, Missouri, and secured for the Board in that place, upwards of 130 dollars. He has also visited several other places, and some Presbyteries, and presented statements respecting the Board, which were favourably received.

Mr. Alfred Hamilton, Agent in Tennessee, reports seven additional auxiliaries in Middle Tennessee, in most of which, liberal subscriptions, in proportion to the members and resources of the congregations, were made.

In reference to the moral condition of the people in some parts of that country Mr. H. gives the following melancholy and affecting description—We earnestly hope, that his repeated and solemn calls for ministerial help, will not be made in vain. May the spirit of the Lord constrain some of the devoted heralds of the cross to go forth, without tarrying, and build up the wide spread moral wastes of the South West.

"The state of the churches in this land is lamentable indeed. With the exception of a glimmering light here and there, darkness resteth upon the land and gross darkness covereth the people. The churches in the North and East can have no just idea of the wants of this land—wants which ought to and which do wring the feeling, pious heart with intense pain. Multitudes upon multitudes are living without the fear of God before their eyes; and the few who do love the ways of Zion, mourn in secret places, but have none comparatively to administer to them the consolations of the Bible—none to apply the healing balm of Gilead. There are wanting in these two Presbyteries; West Ten. and Shiloh, at least 20 faithful and devoted heralds of the cross, to fill simply the vacancies which exist. Even with that number in the field, there would remain yet much land to be possessed. The narrative of the state of religion given at the late meeting of the West Ten. Presbytery, was the most gloomy one I have ever heard. Certainly my dear brother, if God do not make bare his arm for this part of the great valley, the churches must perish, infidelity and love of the world, its wealth and pleasures must prevail, vice and wickedness of every kind, like some vast and tremenduous whirlpool, like the Norwegian Maelstroom, will engulph the land and bear down in the fearful vortex, the nearest, the dearest, and best interests of souls. to irremediable and eternal destruction!"

Disregard of the holy Sabbath prevails to an alarming extent; this, too, amongst many who are professedly on the Lord's side. From this fruitful source, vice of every form, and iniquity of every hue flow forth. And like streams from poisoned fountains, or like the malaria which encircles the deadly Upas, they infect the moral system with disease.

APPOINTMENTS.

Mr. E. H. Walker for one year to the 2d church, Mount Morris, Livingston county, N. Y.

Mr. W. A. Stevens for one year to West Chester, Chester county, Pa.

Mr. Joseph Reid for one year to Presbytery of Cincinnati, Ohio.

Rev. Samuel Bell for one year to Christiana, Del.

Rev. J. L. Sloan for six months to New Shiloh, Union and vicinity, Tenn.

Rev. E. H. Snowden for 1 year to St. Augustine, Florida.

Mr. A. Torrence for one year to Cleaveland, Ohio.

Rev. C. Stewart for one year to Eaton, Preble county, Ohio.

Rev. A. O. Patterson, for three months to the valley of the Mississippi.

RE-APPOINTMENTS.

Mr. A. Scovel for one year to Columbiaville, Columbia county, N. Y.

Rev. S. L. Crosby for one year to Bloomsburg, Briar creek and Berwick, Pa.

Rev. A. B. Quay for one year to Dillsburg, York county, and Petersburg, Adams county, Pa.

Rev. Joshua Moore for two weeks Missionary Agent in Pennsyl'a and N. Jersey.

Mr. N. L. Rice for six months to Morrisville and Yardleyville, Pa.

Rev. J. Rhoads for one year to Northmoreland, Braintrim, and Windham, Pa.

Rev. Jonathan Winchester for one year to the counties of Loraine, Huron, Sandusky, Wood, Henry and Williams, Ohio.

Rev. Peter Monfort for three months to Hancock county, Ohio.

Mr. John A. Mitchell, for one year under the direction of the Harmony Presby., SC.

LETTERS RECEIVED,

From 20th March to 20th April.

W. Smith, NC. A. Kyle, Ky. G. W. Warner, O., N. W. Calhoun, Va., J. S. Ball, Mo., L. F. Leake, 2, O., A. Bronson, NY., J. L. Wilson, O., A. E. Campbell, 2, NY., J. Blythe, Ky., I. Flagler, NY., A. O. Patterson, Pa., N. Gould, 2, NY. J. Burchard, NY., J. H. Gillespie, Ala., J. Stoneroad, 2, Va. J. L. Bellville, O., S. L. Crosby, Del., A. Hamilton, Tenn., R. Pettibone, MT., R. Sears, NY., O. V. Hamlin, Pa., A. Coe, 2, NWT., T. Thomas, O., J. C. Gillespie, Tenn. A B. Wilson, Pa., G. Printz, Pa., A. Torrence, Pa., G. W. Ashbridge, Ky., A. Alexander, NJ., W. M'Jimsey, Pa., J. Dyke, Tenn., J. Paine, Va., W. K. Stewart, Ill., B. Bean, Md., J. P. Fenner, Tenn., J. Wolf, O., G. Duffield, Pa., S. Sturgeon, Pa., P. Monfort, O., W. Chester, NY., W. Brobston, NC., J. Myers, NY., C. Long, NY., A. O. Hubbard, Pa., D. A. Sayre, Ky., G. W. Kennedy, Md., L. B. Sullivan, NY., Elders Providence, Ill., J. Andrews, Pa., S. Peck, 2 NY., N. L. Rice, Pa., S. Smith, Pa. E. M'Vaugh, Pa., H. Halsey, NY, W. Gray, 2, O., J. Dickey, Va., J. A. Mitchell, S. C., J. Montgomery, Ia., A. Scovel, NY., J. Smith, Va., J. Glenn, Pa., W. F. Houston, Pa., S. Cowles, O., A. B. Quay, Pa., W. Hughes, O., J. Winchester, O., I. Todd, Pa., J. Pitkin, O., J. Grisham, SC., J. Huntington, NJ., P. Chamberlain, Pa., T Cratty, O., A. Leonard, O., J. H. Logan, Ky., E. D. Andrews, NY., T. B. Clark, O. T. Beer, O., F. Herron, Pa., J. Schaffner, O., S. H. Terry, Pa., J. Rhoades, Pa., S. Scovel, O. S. Gazley, O. J. M'Kinney, O. T. E. Hughes, Ia. D. M'Intyre, NC. A. O. Patterson, Pa. G. G. Sill, NY. A. Aten, O. H. Hamil, NY. G. Crozier, Tenn, J. Hoge, O. R. Lee, O. T. Barr, O. S. Hubbard, NY., F. Monfort, O. C. Cist, O. Trust's St. Augustine, Florida, W. G. Campbell, Va. S. Thompson, Pa. H. B. Funk, O. L. C. Rutter, O. D. C. Allen, O. J. S. Weaver, O. H. Patrick, Tenn. S. Wilson, Pa. G. Vaneman, Pa.

New Auxiliaries.

Kenhawa, Va. Mossy creek, Va. Union in Augusta, Va. Augusta, Va. Staunton, Va. Bethel, Tinkling Spring and Waynesboro', Va. Hebron, Va. Lexington, Va. Fairfield and Timber Ridge, Va. Bethesda, Va. New Monmouth, Va. Falling Spring, Va. High Bridge, Va. Salem, Va. Fincastle, Va. Ebenezer, Tenn. Shelbyville, Tenn. Bethesda, New Providence, Tenn. Unity, Tenn. Fayetteville, Tenn. Bethany, Tenn. Little Harpeth, Tenn. South River, NC., Keene, O. Providence, Ill. Allen, NY.—Total 455.

Account of Cash received by the Board of Missions of the General Assembly, of the Presbyterian Church, from the 19th of March to the 20th of April, 1831.

Albany, N. Y. Collections in 2nd Presb. Church, per Chas. B. Webb, Tr.	$100	00
Alexandria, Huntingdon co. Pa. Collections in part for 1829 and 1830, per John Porter, Tr.	20	00
Augusta Church, Va. Aux. Soc. per Rev. L. F. Leake,	21	00
Donations per do.	2	12½
Bonhomme, Miss. Aux. Soc. Rev. J. S. Ball,	7	50
Bridgeton, N. J. Monthly Concert col. per L. Stratton,	32	00
Baltimore, Md. Alex. Fridge per Rev. J. T. Russell,	50	00
Alex. McDonald, per do	50	00
Alex. Brown, per do	50	00
Wm. McDonald, per do	50	00
George Morris, per do	25	00
Jas. Armstrong, jr. per do	25	00

Baltimore, Md.	Wm. W. Taylor, per do	25 00
	George Brown, per do	20 00
	Jas. Campbell, per do	10 00
	Jos. Taylor, per do	10 00
	James Swan, per do	10 00
	Robt. Gilmore, per do	10 00
	Rev. Wm. Nevins. per do	10 00
	Mrs. T. Kelso, per do	10 00
	Henry Bird, per do	5 00
	Francis Hyde, per do	5 00
	Peter Neff, per do	5 00
	S. Brown, per do	5 00
	J. D. Armstrong, per do	5 00
	O. Kellog, per do	5 00
	Dr. G. S. Gibson, per do	5 00
	Wm. Wirt, Esq. per do	5 00
	A. S. Boggs, per do	5 00
	J. M'Clelland, per do	5 00
	Jas. Cox, per do	5 00
	James Beattie, per do	5 00
	A. George, per do	5 00
	Wm. Hays, per do	5 00
	Jas. Wilson, per do	5 00
	John A. Conklin, per do	5 00
	Dr. W. H. Clendenen, per do	5 00
	James Ramsey, per do	5 00
	Miss Jane Armstrong, per do	5 00
	D. M'Intyre, per do	5 00
	George Carson, per do	5 00
	A. George, jr. per do	5 00
	Mrs. Turnbulls family. per do	2 50
	Donation from several individuals per do	6 00
	Aux. Soc. 50 cent plan, 1st Presb. Church in part, per do.	52 50
	do 2nd do per do.	8 00
Bellbrook, Ohio.	Aux. Soc. per Rev. J. L. Bellville,	3 25
Bethel Congregation, Va.	Aux. Soc. per Rev. L. F. Leake,	15 50
	Donation, per do	2 50
Bethesda Church, Va.	Aux. Soc. per do	5 50
Bethsalem, Tenn.	Aux. Soc. per Rev. Alexander Hamilton,	3 50
	Donation, per do	1 00
Bostick's Store, N. C.	Donation from Rev. D. M'Intyre,	75 00
Brooklyn, L. I.	Donation from several individuals, per Rev. J. T. Russell,	10 50
Blairsville Bethel Congregation.	Aux. Soc. per J. Cunningham,	30 00
West Union,	do per do	16 25
Connellsville, Fayette co. Pa.	Alex. Johnson, Esq. his subscription for 1830,	100 00
Coshocton, Ohio.	Aux. Soc. per Rev. G. W. Warner,	2 25
Cold Spring, N. J.	Col. in congregation, per Rev. A. Green, D. D.	4 92
Cash.	Returned by a Missionary, per Rev. Dr. Miller,	25 00
Ebenezer, Tenn.	Aux. Soc. per Rev. A. Hamilton,	1 50
Emmettsburgh,	Rev. Robert S. Grier, per Rev. E. S. Ely, D. D.	10 00
	Mr. John M'Kee, per do	5 00
	Mr. John Stewart, per do	3 00
	Mrs. Barr, (lately deceased) per do	20 00
Easton, Pa.	Aux. Soc. per Rev. J. Gray,	13 60
Fairfield and Timber Ridge, Va.	Aux. Soc. per Rev. L. F. Leake,	14 50
	Donations, per do	2 25
Falling Spring, Va.	Aux. Soc. per do	2 50
Fayettville, Tenn.	Aux. Soc. per Rev. A. Hamilton,	5 00
	Donations, per do	31
Fincastle, Va.		6 50
Gallatine, Tenn.	Collection from Messrs. Sloanes, per Rev. J. R. Bain,	3 00
Gravel Run, Pa.	auxiliary society per Rev. P. Chamberlain,	3 00
Hopewell, Ky.	auxiliary society by Rev. S. Steele, per D. A. Sayre,	13 50
Hebron congregation, Va.	auxiliary society per Rev. L. F. Leake,	35 25
High Bridge, Va.	auxiliary society per do	6 50
Keene, Coshocton county, Ohio,	auxiliary society per Rev. G. W. Warner,	14 75
Kenhawa, Va.	auxiliary society per Rev. L. F. Leake,	51 25
	donation from several coloured individuals per do	2 67
Lexington, Ky.	Rev. J. Blythe, D.D. subscription,	20 00

PAGINATION INCORRECT

Lexington, Va. auxiliary society, per Rev. L. F. Leake,	4 00
donation per do	50
Little Harpeth, Tenn. auxiliary society per Rev. A. Hamilton,	3 00
Lambertsville, N. J. auxiliary society per Rev. P. O. Studdiford,	11 12
Lower and Middle Tuscarora, Pa. collections per Rev. J. Coulter,	20 00
Mount Pleasant, Ky. auxiliary society by T. T. Skillman, per D. A. Sayre,	15 00
Muddy Run, Ohio, auxiliary society, per Rev. J. L. Bellville,	6 25
Madison, Ohio, Donation from Rev. J. Winchester,	5 00
New Providence, Va. auxiliary society per Rev. L. F. Leake,	21 00
donations per do.	1 00
New Monmouth, Va. auxiliary society per do	3 00
New Providence, Tenn. auxiliary society per Rev. A. Hamilton,	1 50
New Providence, Ky. auxiliary society by Rev. T. Clelland, D. D. per D. A. Sayre,	16 00
New Brunswick, N.J. auxiliary society, per Rev. J. H. Jones,	37 00
donation from M. Wilkins, per do	1 00
Newark, N.J. auxiliary society 3d church, additional, per Rev. J. T. Russell,	2 50
weekly cent collection per Dr. J. G. Goble, per do	6 81
New York, auxiliary society Wall street church per Rev. J. T. Russell,	215 00
annual subscription of Robert Lenox, Esq. 1830 per do	100 00
annual subscription of Dr. J. R. B. Roger, per do	25 00
auxiliary society Rutger's street church, per do	112 50
donation from Benjamin Strong, per do	20 00
do Cyrenus Beers, per do	20 00
do G. W. Strong, per do	10 00
do Rev. James V. Henry, per do	10 00
do Mr. John Moreland, per do	5 00
do Messrs. Weed & Little, per do	2 00
Oxford, Va. auxiliary society per Rev. L. F. Leake,	6 12½
donations per do	1 87½
Oxford Presbytery, Ohio, per Rev. P. Monfort, Treasurer,	8 50
Philadelphia, auxiliary society of Sixth Presbyterian Church, additional,	5 00
do per James Crowell,	100 00
do per Rev. S. G. Winchester,	74 50
do per do. J. N. Dickson 10, C. Hanse 10, D. W. Prescott 10,	30 00
donation from a member of 1st Presbyterian Church,	1 00
donation from William F. Geddes,	10 00
Pisgah, Ky. auxiliary society per Rev. J. Blythe, D. D.	22 50
donation from J. Elliott, per do.	50
Pittsburgh, Pa. bequest of W Semple, deceased, per his executors,	50 00
Pembroke, N.J. donation from Rev. Lot B. Sullivan,	20 00
Richmond, Va. "O" per Rev. A. Converse,	10 00
Richland, Pa. auxiliary society per Rev. J. Glenn,	7 00
Rockland, Pa. auxiliary society per do	6 00
Scott county, Ky. a friend per D. A. Sayre,	6 25
Staunton, Va. auxiliary society per Rev. L. F. Leake,	1 50
donation per do	1 00
Salem, Va. auxiliary society per do	3 00
Shelbyville, Tenn. auxiliary society, per Rev. A. Hamilton,	11 50
Shippensburg, Pa. auxiliary society per Rev. H. R. Wilson,	25 00
annual contribution from do.	10 00
donation from do	2 00
Springville, S.C. from John S. Davis, per Rev. E. S. Ely, D.D.	5 00
Tinkling Spring and Waynesborough, Va. auxiliary society per Rev. L. F. Leake,	16 50
donation per do	50
Unity, Tenn. auxiliary society per Rev. A. Hamilton,	4 50
Venice, Ohio, monthly concert collection per Rev. T. Thomas,	11 00
donations,	6 00
Walnut Hill, Ky. auxiliary society by J. Todd, per D. A. Sayre,	13 50
Washington, Pa. donation from W. Wallace,	5 00
Waterford, Pa. auxiliary society per Rev. T. Chamberlain,	3 00
Woodfield & Maluga, Ohio, auxiliary society per Rev. S. Cowles,	1 00
donation from do	4 00
Yellow Spring, Ohio, auxiliary society per Rev. J. L. Bellville,	20 00
Missionary Reporter, from sundry subscribers	68 25
	$2491 55

SOLOMON ALLEN, *Treasurer.*
No. 34, S. Third street, Philad.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

THE GREAT COMMISSION.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned:" Mark xvi. 15 & 16; compared with Matt. xxviii. 19 & 20, and Luke xxiv. 44.

We have before us the *commission* which Christ gave to his apostles, a short time before his ascension to glory. The two other inspired writers, referred to, give us substantially the same account of its import, together with some brief notices of the manner in which it was designed to be executed, and the promise with which it was accompanied. We are to regard this commission, therefore, as emanating from the fountain of all power; as being indubitably authentic; and as furnishing ample authority for the faithful and fearless discharge of the sacred functions therein prescribed. The APOSTLES are here commanded, by the Risen Redeemer, no longer to confine their evangelical labors within the limits of Judea, but to go forth, as extensively as possible, into all the world, and preach the GOSPEL, the glad tidings of salvation to every creature, to every human being, to every descendant of Adam, to whom access can be obtained, without distinction, and without limitation. The middle wall of partition is broken down; the veil of the temple is rent asunder; the ransom for captive souls is paid; an everlasting righteousness is announced as unto and upon them that believe; life and immortality are brought to light; the grace of God appears unto all men, and all are invited to participate of its liberal provisions. Nor are these precious overtures of mercy to be despised with impunity: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This awful appendix, or (if we may so call it) *sanction* of *the Evangelical Law*, is to be published along with the joyful message of grace and glory. The design of this momentous declaration is manifestly good and useful. Let it be carefully noted, by every one who hears the Gospel; that, while it warrants the sinner to lay hold on eternal life by faith in the Son of God, it also premonishes him, that, if he will not come to Christ, that he may have life, he must die in his sin, with the wrath of God abiding on him. And as the life and death, the salvation and perdition, here spoken of, are placed in contrast with one another, and relate to the same class of subjects, namely, sinners of the human race, the principles of sound Biblical interpretation oblige us to admit, that they are alike complete, both in *kind* and *duration:* so that, if the believer be completely and eternally saved, the unbeliever will be completely and eternally lost. So runs the closing sentence of the final Judgment: 'And these shall go away into everlasting punishment'; but the righteous into life eternal:' Matt. xxv. 46.

The Gospel, then, is to be preached to all the world, to every creature; and its acceptance is to be urged by promise and by penalty; by an assurance of endless felicity to him that believes, and a threatening of endless misery to every one who rejects the gracious message. The APOSTLES undoubtedly understood their Master's orders; and the sacred history informs us that they proceeded, straightway, to carry them into effect: "After the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God; and they *went forth and preached every where*, the Lord working with them, and confirming the word with signs following."

But these holy men, however prompt to obey, and however well they might be furnished for the work, could not *fully* accomplish the design of the Saviour, in regard to the propagation of his Gospel. Though inspired, and endued with miraculous powers, they were mortal men, they could not continue in the work, by reason of death. We are astonished and delighted indeed in reading the history of their achievements. The weapons of their warfare were mighty; the truth was wonderfully efficacious under the ministration of the Spirit. Multitudes of souls were rescued from the dominion of sin, and turned from dumb idols to the service of the living God. But the career of these primitive ministers soon terminated. The lapse of a few years bore them to their eternal rest, while the world was yet far from being completely evangelized; so that, had the commission in question been limited to the age of the apostles, the progress of the Gospel would have been arrested by the death of its first ministers. But the truth is, this commission was given to the church of God, to that blood-bought community which lives and grows under the smiles and guardianship of her immortal King and Head. Now the church has a MINISTRY, instituted for her edification, and designed to be exercised, in succession, by men called of God, and endued with various gifts and graces. This is evident from the fact that Christ has directed his

PAGINATION INCORRECT

disciples to "pray the Lord of the harvest, that he would send forth laborers," and has ordained that "they who preach the Gospel shall be maintained, so that they may be in circumstances to give themselves *wholly* to their appropriate work."

The *promise*, moreover, which accompanied the commission, demonstrates beyond all reasonable doubt, that it had a prospective bearing: "Lo, I am with you alway; even unto the end of the world!" Matt. xxviii, 20. It is not said, I am with you *till death*, which might have been said, with a personal reference to those whom the Saviour immediately addressed; but I am with you alway, *every where* and *in all perils*, till the end of the world. But the *Apostles* could not be ministers in the church, on earth, till the end of the world; and yet we are not to suppose that our Lord uttered words without meaning. Is it not perfectly plain, therefore, that this promise was made to the Christian Ministry, then, embodied in the *Apostles* but which was intended to be perpetuated, in the church, till the end of the world, for the accomplishment of the Redeemer's gracious designs?

This order of our blessed Master has not been, as yet, fully executed: and yet it is in full force. The obligation which it imposes upon the ministers of Christ to, go into all the world, and preach the Gospel to every creature, is nowise diminished. But how can they go and preach, except they be furnished, sent, and supported? Ministers of the Gospel are, in a qualified sense, the property of the church. They are reckoned among the gifts which her ascended Lord bestowed upon her: She is bound, therefore, to bring their agency into operation. She must use proper means to procure them, in sufficient numbers, and with suitable qualifications. She must rear them up, and send them forth, and sustain them, in their arduous work, by her prayers and her charities. "We," says Paul to the Corinthians, (2 Epis. iv. 5.) "preach, not ourselves, but Christ Jesus, the Lord; and ourselves your servants, for Jesus' sake."

All faithful ministers of the Gospel act under the commission before us; and a persuasion that it is in full force, and will continue so, till the end of the world, has given rise to Education and Missionary exertions. It is, or ought to be, the common aim of all christians to publish the Gospel throughout the whole world; that every human being may hear it preached, and have an opportunity of sharing in its inestimable benefits. Christendom is not yet, however, more than half awake on this interesting subject. Great things have been done, whereof we are glad, and for which we give thanks to the God of all grace. But much, very much, remains to be accomplished. The *dark places* of *the earth, are large places;* and *they are filled with* the *habitations of cruelty*. More than three fourths of mankind are, at this moment, destitute of the light and influence of the blessed Gospel; and the resistless tide of time is bearing them, on its bosom, to the judgment seat. O when will the earth be filled with the knowledge of the Lord? And when will Christians awake out of sleep and put forth their combined efforts to save the souls that are perishing for lack of vision? Surely Christian Missions, whether foreign or domestic, have high and holy claims, upon all who love the Lord Jesus, and profess a regard for the welfare of their fellow men. Exceptions may be taken to the mode of conducting missionary operations; but when prosecuted discreetly and in conformity to the principles of the New Testament, opposition to the cause of missions IDENTIFIES ITSELF INEVITABLY *with hostility to the kingdom and glory of Christ*.

Address of the Presbytery of Watertown, and the Black River Association, to the churches under their care.

From the Monitor, Watertown, March 7th, 1831.

DEAR BRETHREN:—One year has passed away since we addressed you on the subject of educating poor and pious young men for the Gospel Ministry. The experience of the year has fully satisfied us of the importance and propriety of this part of our plan of benevolent operations. We trust the part you have taken with us thus far has served to arouse your kind sympathy for the destitute and suffering among us; and that you now inquire with increased earnestness, what can we do to further the Gospel among our friends and neighbours? How shall we supply with the bread of life, those that are perishing for lack of vision? You are aware that our inquiries into the condition of our neighbours has resulted in the discovery of very great want of Gospel ordinances. Some of our churches are entirely without preaching—almost without any assemblies for God's worship—the people like sheep without a shepherd wandering into paths of sin and error—and your brethren in such circumstances sitting in darkness and mourn the loss of blessings richly enjoyed, and yet lightly valued by some of us. If you have looked closely into the state of such churches and their immediate neighbourhood, you have seen most deplorable evils resulting from this want of a stated ministry. You have seen ignorance, superstition, vice in its naked deformity, and soul ruining

PAGINATION INCORRECT

error, prevailing to an alarming degree. You have seen children following their parents in the road of sin that leads to death; and old and young alike regardless of God and his terrible wrath.

Brethren, Knowing the terror of the Lord, *we* would persuade such to turn, and hear, and repent, and live. But "how shall they hear without a preacher? And how shall they preach except they be sent?" And how shall we send ministers when we have not got them, and cannot obtain them? We have indeed a few missionaries employed in this field; we have, in answer to our earnest entreaties, and by the blessing of God, obtained a very few from abroad to come and labour with us. But still the cry comes up to us from our destitute churches, "send us a minister—give us the bread of life—come over and help *us*." And truly our hearts are grieved to see and hear such things; and more than all, to think that we are so unable to relieve such pressing wants. But can we not do something? Would you have us turn coldly away, telling these brethren and fellow sinners, we cannot help you? Or shall we endeavour to relieve them? And how may this be done?

Three ways may be suggested as worthy of notice.

1st. To take such men as we can find, piously disposed, and willing to preach, and clothe them with authority to go into these destitute places and minister in the name of God. Perhaps we could find some such—they might be ardent, zealous, active, and willing, both to labour and suffer. But they are not yet qualified for the work which they would have to do:—to preach the Gospel; to teach men the will of God; to explain, enforce, and apply, the message of the Great King to His rebellious and unwilling subjects: to defend the truth against artful, able, and persevering enemies, who, aided by Satan, seek to turn men away from the truth, and to pervert the right ways of the Lord. These form part of the christian minister's duty; and full enough to occupy his whole life, and call forth his best energies. But more than this is required of such: He must visit the sick and administer the consolations of God's word; but not lull into security those that have no well grounded hope in Christ. He must counsel with inquiring souls. He must be foremost in every good work—taking the lead in every enterprise calculated to promote the welfare of men and the honour of God; and he must have influence, such influence as honest well meaning piety alone is not sufficient to give. We cannot venture to send any not thus qualified, in some good measure, to places where such qualifications are needed.

2nd. We can apply to our eastern and southern schools for qualified men. We have applied; but the demand made on them from the west is so great, so urgent, that our claims can be but feebly urged.

As we have said, a very few missionaries have been sent to us from the south; as many as we ought, perhaps, to expect. We may possibly obtain more missionaries from the south, and our efforts to this end will not be relinquished. Yet we fear to rely much on this source—we need more than they can send, and we ought not to deprive other churches, as destitute as ourselves.

3d. We can take measures to raise up ministers among ourselves. We have found the difficulties that seemed to oppose this part of our plan disappearing as we ventured onward. The Lord of the harvest has directed us to pray that he would send forth labourers into his harvest—doubtless also we must use the necessary means to further this most desirable object, and we can say, in our own case, that the Lord has actually helped us. He has raised up for us, young men of hopeful piety, and good natural abilities, who are willing and anxious to devote themselves to this great and good work. God has also blessed and prospered them in their studies, and is giving us great encouragement to persevere. We have also thus far been enabled, through your assistance, brethren, to furnish to these young men the necessary support and means of instruction; and we believe that we might have more men in a course of preparation for the ministry if we had the means of aiding them. Our expectation is, that in a few years we shall have our destitute churches supplied with these and other young ministers educated by your assistance; deeply interested in your spiritual welfare, and devoted to the promotion of religion in our own immediate neighbourhood. We do expect, with the blessing of God on our efforts, to have in every church within our bounds, now destitute and suffering, a man of God, humble, prayerful, self-denying, and active, in the cause of God and benevolence. And can you estimate the amount of good that we may then expect? The rapid and healthful dissemination of sound knowledge and bible piety? The increased and expanding benevolence of the Gospel, scattering light, life, and joy, abroad, even to the dark and wretched abodes of the heathen world.

Brethren—Why should we not expect great things, when we have the precious promises of the great and faithful God? Why should we not aspire to great, and extended, and permanent usefulness? Blessed shall he be that can say at last, here Lord am I, and the children which

PAGINATION INCORRECT

thou hast given me! And why should not this blessedness be yours and ours? But, dear friends, let us speak plainly, we need much more of the Spirit of Christ; the self-denying, faithful, unreserved devotion of soul and body, property, and influence, to the cause of God. Suffer us to ask the question. How many members in your particular church have the very spirit of Christ? Know you not that if any man have not the spirit of Christ he is none of His? And if you have that spirit, you know and feel that it is indeed more blessed to give than to receive. If you truly love him who, although rich, for your sakes became poor, you will count it an honour and a privilege to spend and be spent for Him. And now, the time is short—if you would do good you have no time to lose—years are rolling on—you are drawing nearer to the grave, and in that land of forgetfulness you cannot labour, nor give, nor pray for the salvation of perishing sinners. Whatsoever thy hand findeth to do, do it with thy might. We entreat you to be faithful as you hope to find mercy of the Lord in that day.

To the officers of the churches is committed the duty of soliciting of every member of their congregations, a contribution for the interesting object already mentioned. That they be prompt and faithful is of the greatest importance.

LEVI BEEBEE,
JOHN SESSIONS,
PAUL ABBOT,
JOHN H. WHIPPLE,
DAVID SPEAR,
JAMES D. PICKANDS,
G. S. BOARDMAN,
} *Executive Committee.*

N. B. *Will the persons who may receive this, please to cause it to be read, without delay, in their respective congregations.*

Seventeen Beneficiaries provided for.

WE, whose names are hereunto subscribed, do promise to support or cause to be supported the number of candidates opposite to our respective names, under training for the Gospel Ministry by the the Board of Education under the care of the General Assembly.

Names.	No.
Ashbel Green,	1.
R. Steel,	1.
W. L. M'Calla,	1.
Wm. M. Engles,	2.
S. G. Winchester,	3.
Charles Williamson,	1.
George C. Potts,	1.
Joseph Sanford,	2.
B. Hoff,	1.
Moses Reed,	1.
Alexander Boyd,	1.
George Junkin,	1.
William Latta.	1.

The foregoing pledges were given at a meeting of the Presbytery of Philadelphia, April 19–23, 1831. Seven other individuals, resident in Philadelphia, contribute each, $100, per annum, to the funds of the Board; viz. Robt. Ralston, Alex'r. Henry, John Stille, Solomon Allen, George Ralston, Wm. Brown, and E. S. Ely; so that, 24 temporary scholarships are now secured, within the limits of this Presbytery. Let the other Presbyteries go and do likewise, according to their ability, and the Board will soon have it in their power to assist every deserving young man, in our connexion who desires to devote himseif, when properly qualified to the work of the sacred ministry. In addition to the above named contributors of a hundred dollars, per annum, it is proper to mention here, Daniel Montgomery, Esq. of Danville, Pa. Rev. Dr. Janeway of N. J., and Rev. S. H. Pratt of St. Mary's Georgia. Several gentlemen, of the first church in Baltimore, contributed liberally, last year, from $25, to $75 each.

RECEIPTS.

Female aux. soc. of 2d Presbyterian Church,	$81.75	
Miss M'Yerran, do	2.00	
		$83.75
A Friend to Gospel Grace by Dr. Green,		50.00
A Friend to the Gospel in Sixth Presbyterian Church,		2.50
Rev. Dr. Mill's collections,		83.87
8th Presbyterian Church, per Mr. McEwen,		150.00
Aux. soc. of Fox run and Bull skin congregation, Ky.		2.50
do. of 1st Presbyterian Church Philadelphia,		45.90
4 subscriptions from H. R. Wilson, Shippensburg,		30.00
By donation of a Female of 11th Presbyterian church,		1.50
By Springfield cong'n. Ohio, by Rev. John D. Hughes,		10.00
By the following from Dr. Neill, General Agent:		
Dr. J. J. Janeway for support of Agent,	50.00	
Wm. Wallace, Washingtor co. Tenn. 5; a Friend, 0.75,	5.75	
Dr. Blythe's family,	6.25	
2d African Church, Philad.	6.25	
Church at Fredericksburg, contrib. of pastor S. B. Wilson,	40.00	
Church at Trenton, N. J.	35.00	
do at Greenwich, N.J.	2.50	
Wm. Nassau of Third Church, Philadelphia,	5.00	
		150.75
		$609.87

JOHN STILLE, *Treasurer.*